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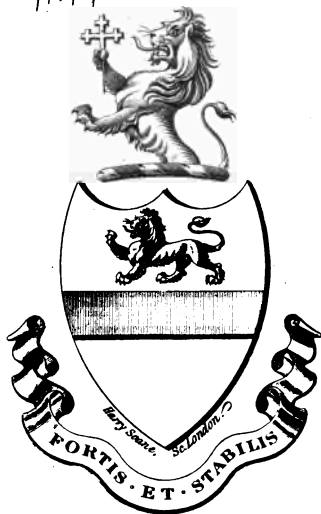
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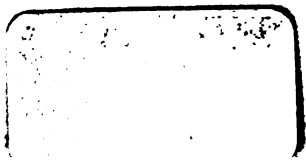
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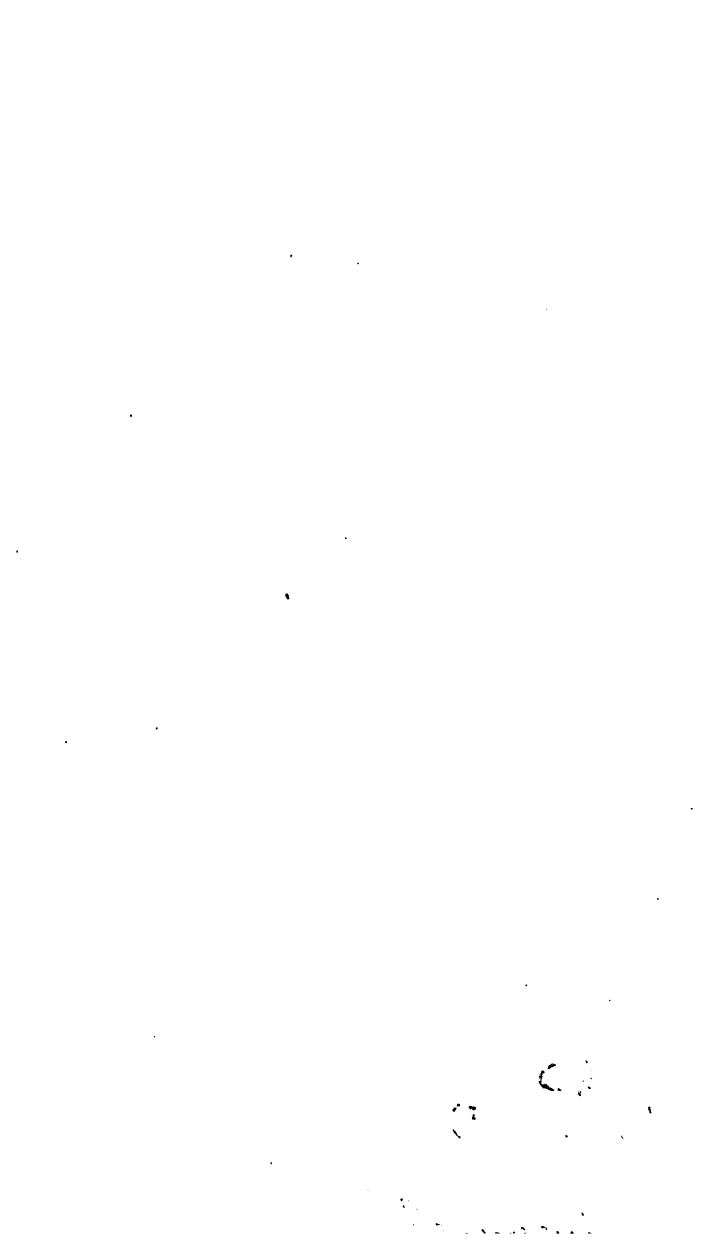
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*Cornelius Walford, F.F.S.*











THE  
HISTORY  
OF THE  
**BLUE BLANKET:**  
OR  
*CRAFTS-MEN'S BANNER.*

CONTAINING  
THE FUNDAMENTAL PRINCIPLES OF THE  
GOOD TOWN OF EDINBURGH;

WITH THE

*Powers and Prerogatives of the Crafts thereof.*

---

BY ALEXANDER PENNECUICK,  
*Burgess and Guild Brother.*

---

“Thou hast given a Banner unto them that fear thee, that it  
may be displayed because of the Truth.”—PSALM LX. 4.

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EDINBURGH:

PRINTED BY THOMAS TURNBULL AND SONS,  
*Old Assembly Close.*

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*1832*

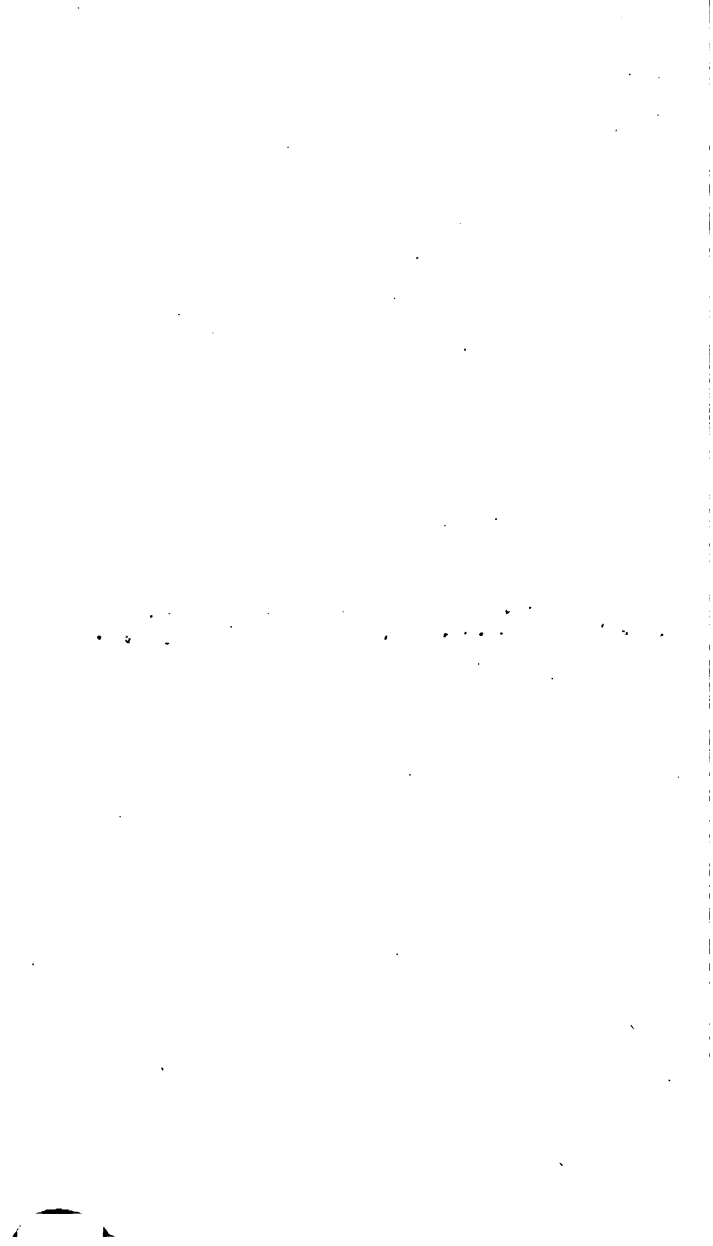
*2<sup>nd</sup> Ed. 1780.*



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# THE BLUE BLANKET.

*Revised and corrected*



TO THE  
**R E A D E R.**

---

AN Introduction, although common, is not very necessary here, as the compiler of the following treatise, with unwearied diligence, searched the ancient records for the historical account of the Blue Blanket, which is the Craftsmen's Banner, containing the fundamental privileges of the good Town; as also, the powers and prerogatives of the Crafts of Edinburgh.

Mr Alexander Pennecuick, who was a Burgess and Guild Brother in the Good Town, searched out records, which had been neglected by all other historians who had pretended to give authentic accounts of Edinburgh, &c. Upon the 7th of April, 1722, he gave in his manuscript of the Blue Blanket to the Convener of the Fourteen Incorporations, in order that they might

judge of its authenticity, which, being very narrowly inspected by proper antiquarians, was found just, and the Fourteen Incorporations appointed two of their Craftsmen, to give a public testimony of their approbation; which they did, in a letter recorded before the preface.

In this edition the publisher has taken care not to vary from the old original language of the charters belonging to the Crafts of Edinburgh; and likewise annexed the Set, or Charter for the government of the City of Edinburgh, which clearly points out, both to the Magistrates and the Fourteen Incorporations, their powers of electing and being elected.

As also, the Coats of Arms for each of the Fourteen Incorporations, with their dates when granted, &c.

May the Worshipful the Deacons of Crafts, and all the Members of the Fourteen Incorporations in the Good Town of Edinburgh, live in unity and love; and in the worst of times, support and maintain the

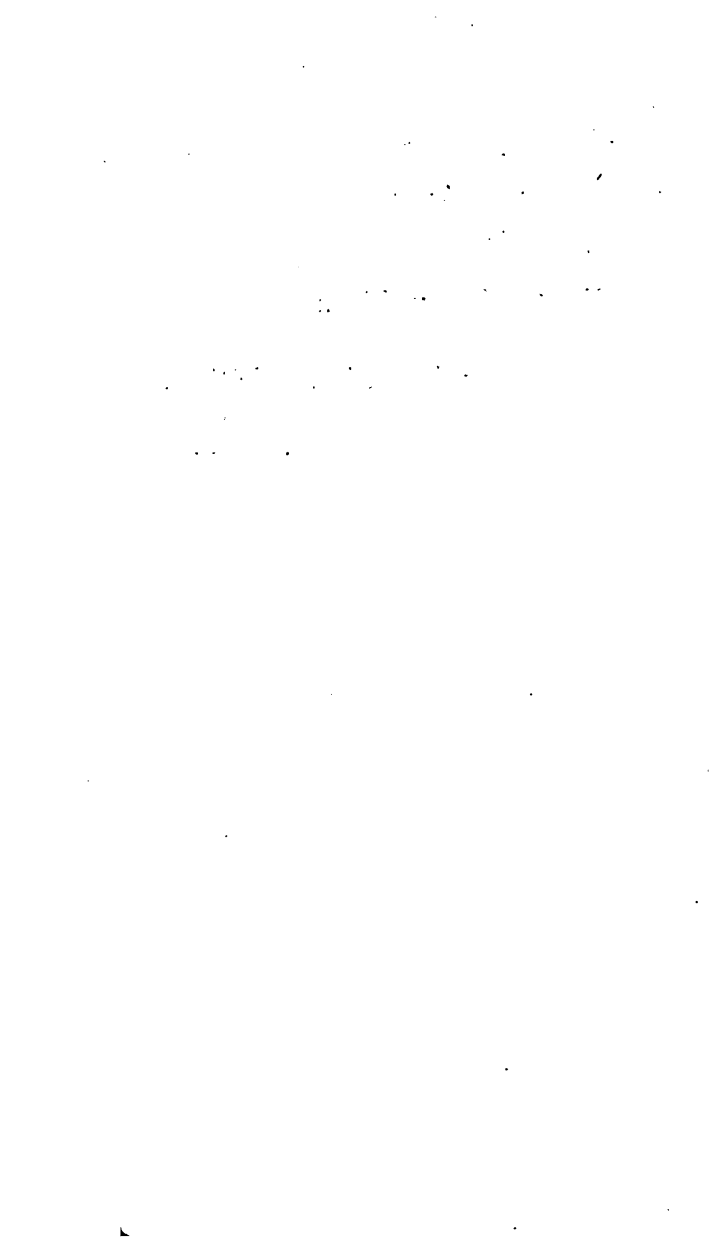
honours and freedom of the Blue Blanket,  
till the last trump rend the etherial sky, is  
the ardent prayer of,

**Worthy fellow-citizens,**

**Your devoted humble Servant,**

**THE PUBLISHER.**

**Edinburgh, 1790.**



TO THE WORSHIPFUL  
THE DEACON-CONVEENER,

AND

The DEACONS OF CRAFTS, and remanent Members of the Fourteen Incorporations of the Good Town of Edinburgh.

**I** PRESENT you with an abridgment of the glorious actions of your predecessors, who by a dutiful attachment to their Sovereigns, suffering by impious rebels, shewed their hearts flamed with loyalty; their hands were thunder, and their deeds miracles. You enjoy the honours and privileges, which they procured from the Monarchs of Scotland, as rewards for their heroic atchievements. You are, what the greatest princes and warriors of Europe, triumphant in the field of battle, and pressed down to the grave with laurels, have aspired to, *Knights of the Holy Ghost*; your Banner being cal-



led in original writs, *The Banner of the Holy Ghost*. Study then to imitate your worthy ancestors in their illustrious virtues, and inviolably maintain the privileges of your **MAGNA CHARTA** : 'Tis a *Sacred Depositum*, which you are bound in conscience, as well as through interest, to defend. If your enemies should dare to invade your prerogatives, granted by kings, the fountains of law and honour, let the nation's motto be yours :

**NEMO ME IMPUNE LACESSET.**

Remember King David's saying, which is very snug to the purpose, Psalm lx. 4. " He hath given a Banner unto them that fear him ; that it may be displayed because of the truth, Selah."

I have, with unwearied pains, collected the materials of the ensuing history, from original authentic manuscripts, and historians of unquestioned veracity : And I humbly dedicate it to you the Crafts of Edinburgh ; wishing prosperity to you and the Good Town, whose pillars and chief corner

stones you have always proved. May the Psalmist's prayer for Zion be granted unto her, "Peace be within her walls, and prosperity within her palaces : May they prosper that love her, and seek her peace continually." May the inimitable poet's lines become a fulfilled prophecy, to be applied to our sovereign city :

Now, like a Maiden Queen, she will behold,  
From her high turrets hourly suiters come ;  
The East with incense, and the West with gold,  
Will stand like suppliants to receive her doom,

The silver FORTH, her own domestic flood,  
Shall bear her vessels like a sweeping train ;  
And often wish, as of her mistress proud,  
With longing eyes to meet her face again.

The vent'rous merchant who design'd more far,  
And touches on our hospitable shore,  
Charm'd with the splendour of this Northern  
Star,  
Shall here unload him, and depart no more.

*Dryd. Ann. Mirr.*

That this may happen, and your Incorporations may flourish with blessings of the

upper and the nether springs, is the ardent  
prayer of

Worthy fellow-citizens,

Your devoted humble Servant,

ALEXANDER PENNECUICK.

EDINBURGH, }  
1st August 1722. }

# COPY

OF

## *AN EPISTLE FROM TWO CRAFTSMEN*

IN EDINBURGH,

TO THE AUTHOR.

---

SIR,

Since you have put an high respect upon us, to communicate in manuscript your *History of the Blue Blanket*, and to ask our advice about its publication: Having carefully, and with pleasure, perused it, we return you our sincere thanks, for your elaborate enquiry into the concealed honours of the trades: But, being diffident of our sufficiency to judge of an historian, we laid it before the ablest of our brethren, who earnestly solícite you may send it abroad. You have trodden in unbeaten paths, the subject having been overlooked by all Scottish historians. As we question not you'll

oblige the world, by publishing the honours  
of the Blanket; so assure yourself of a tri-  
bute of praise from all Crafts-men, especial-  
ly from,

SIR,

Your humble Servants,

G. H.

W. D.

EDINBURGH, }  
1st September 1722. }

A  
**GENERAL PREFACE,**  
**TOUCHING CRAFTSMEN,**  
**AND THE**

*Honorary Offices they have enjoyed in Church  
and State.*

---

**W**HEN the Omnipotent Architect had built the glorious fabrick of this world ; upon a review of his works, he pronounced, they were all very good, and rested from his labours : The Almighty could have spoke the world into being in a moment ; but out of the depth of infinite wisdom, spent six days in its creation, that man might learn still to be usefully employed, copying after the example of his Lord and Lawgiver. Though his deputy Adam was the first and greatest of monarchs, whose dominions extended from pole to pole, in a state of innocence, before sin had blasted the beauty of Eden, and nature spontaneously yielded her

fruits ; yet was he not to eat the bread of idleness, having his task daily assigned him, as is inimitably expressed by the matchless Milton, in his beautiful description of Adam awaking his charming Eve.

Awake, the morning shines, and the fresh field  
Calls us ; we lose the prime, to mark how spring  
Our tended plants, how blows the Citron groves :  
What drops the myrrh, and what the balmy reed,  
How nature paints her colours, how the bee  
Sits on the bloom, extracting liquid sweets.

His eldest son, by right of primogeniture, heir of a fair inheritance, was educate a plowman, and his brother a grazier. The fall of man introduced those liberal sciences, divinity, law and physick ; but though we had continued pure, as when we dropt from the fingers of our Maker, mechanic arts had been necessary. In the infancy of the world, before the wrangling of lawyers, the sophistry of philosophers, and turbulent factions of divines had debauched mankind, artists were in the highest repute. Adah bare Jabal, the father of all such as dwell in tents, and his brother's name was Jubal, the father of all such as handle the harp and organ, Genesis iv. 20. and verse 22. Tubal Cain was an instructor of every artificer in brass and iron.

It is much to the honour of craftsmen, that holy Joseph, husband to the blessed Virgin Mary, mother of the Son of God, was a Carpenter, though it lessened our Lord's esteem amongst the populace, who tauntingly cried (Matthew xlii. 35.) "Is not this the carpenter's son?" And if we credit the earliest ecclesiastic historians, the glorious Redeemer of mankind, before his public entrance upon his ministerial office, laboured with his hands in the shop: Though he called St. Matthew from the customs, to evidence the extent and conquering power of his grace; yet the most of his apostles and disciples, who spread the everlasting gospel, and supplanted the government of Satan, purchased food with the sweat of their brows.

God seems to have put a distinguishing honour upon tradesmen, that in all ages, men of the greatest learning, and the noblest heroes, have sprung from their loins; Porus, monarch of the Indies, was the son of a barber, and wrought himself as a tinker. Braydillus, prince of the Slavonians, son of a collier. Artagorus, Governor of the Cyconians, son of a cook. Agathocles, King of Sicily, son of a potter. The good Archbishop Villagesius, son of a carter; for which reason he took wheels



for his armorial-bearing. Cardinal Woolsey, Chancellor of England, was begot by a butcher. One of the greatest statesmen of any age, Cardinal Julius Alheroni, by a gardener: And our famous countryman Mr Law, by a goldsmith of Edinburgh.

As the seed of mechanics have risen to the highest dignities, so mechanics themselves have sway-ed sceptres, proven the bravest generals, the wisest statesmen, and the greatest monarchs; though the unthinking mass of mankind may despise a person for low birth: The first circumstance of life ought to have no influence in our judgement of a great man; because we cannot pretend to be the children of whom we please; and that a man may owe his birth to a prince, whose natural temper and inclinations discover more meanness of birth than if he were the son of a weaver: whereas nothing is more glorious than, when notwithstanding of the defect of education, a man knows how to rectify and elevate the inclinations which an obscure birth naturally inclines to be servile.

Quintus Cincinnatus, when called to the government of Rome, was found hard at Plow; being saluted by the name of Dictator, invested with purple, honoured with the faces, and other ensigns

of magistracy, was desired to take journey ; after a little pause, he answered with tears in his eyes, " Then, for this year, my poor farm must be unsown." Taking leave of his family, he performed his office with that prudence and justice, that he proved the admiration of the world: And having finished his dictatorship, returned again to his plow. Arsaces, from being a private mechanic, was called to found the Parthian empire: and such an one was Tamberlane, the vanquisher of Asia. Peter du Brosse, Chirurgion, was high chamberlain of France, and secretary to King Philip III. Massianello, a Neapolitan fisherman, raised an army of 50,000, 7th of July, 1647, and trampled on the government of Naples, till they were obliged to yield to the demands of the people groaning under the burthen of exorbitant taxes. The Anabaptists in Munster, abused John of Leyden, a taylor, for their King, A. D. 1535. Zeno, the famous bishop of Constantia, was a weaver, who lived till he was past an hundred years of age ; and though he was the most eminent bishop, and had the largest diocese in that country, kept a weaver's shop, and wrought himself daily at the loom to clothe the naked. When the peasants of Upper Austria rose up against P. Maximilian, Elector of Bavaria, A.

IN 1627, their army consisted of 60,000; it was commanded by Stephen Tüdner, a hatter; and after his death by Wahner, a shoemaker, killed by Count Papenheim. And I cannot omit to hint at the beautiful story of Mr Edmond, a baxter and son of a baxter in Stirling, who shewed such unparalleled valour in the Swedish wars, under the command of that immortal thunderbolt of war, Gustavus Adolphus, that he became a general; his swimming the Danube, and, by an artful stratagem, carrying off the General of the Imperialists, and other marvellous actions of his life, are recorded in the chronicles of Sweden. In his old age he returned to his native country, Scotland, and built a stately manse at Stirling, which he doned to the church.

Historians, ancient and modern, not only record the martial achievements, but the singular sanctity of mechanics, not to mention the faith of a shoemaker, under the reign of a King of Persia, who removed a mountain by a holy harangue, related by Paulus Venetus de Rebus Orientalibus, and Nazianzen Causen, in his holy court, as savouring too much of a monkish fable; nor the known story of Crispiannus, who suffered by the cruelty of Maximilian. The church records a noble army of mar-

tyrs, who died for the Protestant faith in the reign of Henry VIII. and Mary, Sovereigns of England.

John Mace, surgeon

Richard Ferus, goldsmith

Mr Gilles, cutler

Robert Hackets Arthur, shoemaker

Thomas Bond, do.

John Hart, do.

John Card, do.

John Hoys, do.

John Cooksbury, tanner

John Hammond, do.

John Bennet, Taylor

Andrew Heuet, do.

John Warner, do.

Wm. Coberly, do.

George Eagles, Minister

William Picket, Butcher

Thomas Cob, do.

Stephen Knight, Barber

George Tankersfield, Cook

Thomas Hudson, Glover

Thomas Thomkins Weaver,

William Bamford, do.

# GENERAL PREFACE

International Year

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and the Czar of Muscovy, by encouraging them, have made their countries flourish, and become the terror and envy of their neighbours. King Charles II. was an excellent worker; neither the affairs of state, nor pleasures of art, could divert him from his task at the loom. Lewis the XIV. of France, was equally good at making of watches, that he was equalled by few in his reign.

Respect the Kings of Scotland have put their vassals and vassalmen, the following history of the Blue or Craftsmen's Banner, will declare. They have the happiness to taste the bounty of our King, and the highest honours: For this order of knighthood, originally of ecclesiastic institution, is now confirmed by the royal sanction. It had its rise in the 1200 year of God, when the Croisade was proclaimed on by Pope Urban the Second; and so many of the orders of knighthood in Scotland, as that of St Andrew, or the Thistle, have their origin about the 800, when the Scots and Picts made war against Athelstan, King of the West Saxons; and that of the Blessed Virgin, which, as Selden, in his *De Jure*, remarks, had its rise in the year

Nicolas Chamberland, Weaver  
 John Cavell, do.  
 John Spence, do.  
 Richard Nicolas, do.  
 John Careless, do.  
 John Leaf, Candlemaker  
 Nicolas Hall, Mason  
 John Spicers, do.  
 John Tudson, Smith  
 John Went, do.  
 John Clement, Joiner  
 Thomas Avington, do.  
 Thomas Harland, do.  
 Thomas Ravendell, Currier.

*Sancilatis radiis in Orbe refulsit.*

Behold the Martyrs, who for truth have died !  
 Heaven's glory now, and Britain's greatest pride  
 No Popish flames to them a period give ;  
 Their memories eternally shall live.

Wise Princes and States have always had me-  
 chanics in highest estimation. The Grand Seig-  
 nior, though one of the greatest Princes in Europe,  
 is always educate in some handy craft. The

Dutch, and the Czar of Muscovy, by encouraging craftsmen, have made their countries flourish, and are become the terror and envy of their neighbours. King Charles II. was an excellent worker in ivory : neither the affairs of state, nor pleasures of his court, could divert him from his task at the Turner's loom. Lewis the XIV. of France, was so exquisitely good at making of watches, that he was equalled by few in his reign.

What respect the Kings of Scotland have put upon Tradesmen, the following history of the Blue Blanket, or Craftsmen's Banner, will declare. They have had the happiness to taste the bounty of our Princes in the highest honours : For this order of the Blanket, originally of ecclesiastic institution, is confirmed by the royal sanction. It had its rise about the 1200 year of God, when the Croisade was carried on by Pope Urban the Second ; and so is older than any of the orders of knighthood in Europe, save that of St Andrew, or the Thistle, which had its original about the 800, when the King of Scots and Picts made war against Athelston King of the West Saxons ; and that of the Star, or blessed Virgin, which, as Selden, in his titles of honour, remarks, had its rise in the year



1022: for that order of St. George, or the Garter, was not institute till the year 1345, that of St. Michael, not till 1448, and that of the Golden Fleece 1429. So that I may say the words of Doctor Hellen in his preface to his History of the English nobility, "Kings have so much of God in them, whose deputies they are on earth, as many times, where they find merit and desert, they raise the poor out of the dust, that they may set them with Princes, even the Princes of the people."

THE  
HISTORY  
OF THE  
**BLUE BLANKET;**  
OR,  
CRAFTS-MAN'S BANNER.

---

**T**HE metropolitan city of Scotland, by some historians, (as Buchanan observes) either through ignorance or ill-will, called *VALLA DOLOROSA*, the Doleful Valley; by the Pictish records, *CASTRUM PUELLARUM*, the Maiden-castle, from its Royal and Impregnable castle, built by Cruthenus Camelon, King of the Picts, where the daughters of the Pictish kings were kept working at their needles till married; which, for strength and command of prospect, may challenge precedency of the best in Britain. Some of the ancient Scots called it *CASTRUM ALLATUM*, others *DUNEDINUM*, and the latter *EDINUM*, which we render Edinburgh: 'Tis situated on the declining of an hill; from whence she views her tributary river Forth, encompassed about with fertile fields, spacious pastures, and goodly gardens, grown by degrees in such magnificence of buildings, as to stand in com-

petition, almost, with any in Europe; and justly merits the encomium Dr. Arthur Johnston bestowed upon her ;

That Edinburgh may view the heavens at will,  
 'Tis built upon a lofty rising hill.  
 The fields and rivers which her handmaids be,  
 She thence views, and the tributary sea :  
 And when the sun displays her morning-light,  
 The palace doth present itself to sight.  
 That Princely dwelling under Arthur seat,  
 Adorned by most ingenious art of late :  
 Towards the west the glorious castle stands ;  
 Which, with its thunder giveth loud commands.  
 Each citizen hath such a house, that it  
 May peers of greatest quality well fit,  
 The threats of foes do not make them dismayed,  
 Nor need they be of their assaults afraid.  
 Sure, for a kingly city none can wish  
 A seat that's more convenient than this.

'Tis not only beautiful, but antient, though the time that it was founded, is not easily discovered. The Magistrates of Edinburgh, in their congratulatory harangue to King James VI. of Scotland, and I. of England, recorded in the Muses. Welcome to that Prince, assert, it was builded by Fergusius, the first founder of this kingdom, three hundred and thirty years before the incarnation of Christ.

In our fierce and frequent wars with the Picts, Danes, Romans and English, this city was so often destroyed, her monuments and charters lost, that

her original cannot well be documented. The first charter I find in her favours, is granted by king Alexander I. surnamed *the Good*, and the second by his successor St. David. It is generally agreed upon, that it was made a Burgh Royal by King William I. in whose reign a fervour of devotion, encouraged by pope Urban II. siezed the spirits of the princes and cavaliers of Europe, under the command of Godfrey of Bulloigne, to rescue Palestine, and the city of Jerusalem out of the hands of Saladine, and to pluck the sepulchre of Jesus from the possession of the infidels. The zealous pontiff was afflicted, that the Holy Land, the city of God, the Inheritance of Jesus, should be sullied by Infidels, Saracens and Turks ; who in some measure might be said to have driven our Lord from his capital, that the cross, the glory and ornament of crowned heads, should be trampled upon by the vilest of Adam's posterity. Therefore he inculcated the necessity of taking arms, and united all the powers of christendom ; and, to whet their courage, promised to those that would join in this holy service, a plenary indulgence, that is, a remission of all penances imposed by confessors.

Vast numbers of Scots mechanics having followed to this holy war, took with them a banner, bearing this inscription out of Psalm li. *In bona voluntate tua edificenter muri Jerusalem.* Upon their returning home, and glorying that they were amongst the fortunate, who placed the Christian standard of the cross in the place that Jesus Christ

had consecrated with his blood, they dedicated this Banner, which they styled, ' the banner of the Holy Ghost,' to St. Eloi's altar in St. Giles's church in Edinburgh ; which, from its colour, was called ' The Blue Blanket.'

Though none of our historians mention the original institution of the Blue Blanket, nor is there any vouchers for it, saving old imperfect manuscripts ; yet 'tis highly probable, it had its rise from the Croisade, or Holy War ; for Monsieur Chevereau in his history of the world, tells us, that Scotland was engaged in that war, and sold or mortgaged their estates for that expedition ; and that she was among the most forward nations in it. Pere Mainbourg, *Histoire des Croisades*, informs us, that the knights of St. Lazarus, an order of men educate to the holy war, were numerous every where, but especially in Scotland and France ; as appears by the charters and grants of Princes in their favours : and the distinctive crosses they wore, evince, that the Scots were as forward, gallant, and zealous in the service, as any of their neighbours.

Our histories bear, that a great many of the Scots went to that war, under the command of Allan, Lord great Steward of Scotland ; and they, with their confederates, got possession of Jerusalem in 1099.

When Saladine prevailed against the Christian arms, William, King of Scotland, assisted the war with money, and sent supplies of men to the meritorious action, under the command of David his brother, and that five thousand Scots had their

share in the malheurs and successes of that unfortunate enterprise. And, if we may believe Boethius in *Vita Gul.* the renowned city Ptolomais was taken by the good conduct of Earl David, brother to the king of Scots, *anno* 1091, and that the christian intelligencer was one Oliver a Scotsman.

This Blue Blanket, whose original I have endeavoured to discover, was, in the dark times of popery, held in such religious veneration, that, whenever mechanics were artfully wrought upon by the clergy to display their Holy colours, it served for many uses, and they never failed of success in their attempts : which is not to be wondered at ; for, as the learned and judicious Dr. Abercromby observes in the life of St. David, king of Scotland, speaking of the battle of the Standard, ‘ so good a use have churchmen in all ages known to make of religious pageantries, and so much have the vulgar been misled into the belief of heavenly protection, by the leger-de-main tricks of spiritual guides, who, while they have no other view but to gratify their private passions, muster the deluded people into rebellion.’

Having accounted for the original of the order of the Blue Blanket, I may infer, that ’tis as ancient and more honourable than the English order of the Garter, the institution whereof, some ascribe to a garter having fallen occasionally from the countess of Salisburgh ; though others affirm, the garter was given in testimony of that bond of love whereof the knights and fellows of it were to be tied to

one another, and all of them to the king. And others make it yet more ancient, giving it the same original with the Blue Blanket, relating, that, when king Richard I. of England was at war against the Turks and Saracens in the holy land, the tediousness whereof began to discourage his soldiers, he, to quicken their courage, tied about the legs of several choice knights a garter, or small thong of leather, the only stuff he had at hand, that, as the Romans used to bestow crowns and garlands for encouragement, so this might provoke them to stand together, and fight valiantly for their king.

The crafts of Edinburgh having this order of the Blanket to glory in, may justly take upon them the title of **KNIGHTS OF THE BLANKET**; or, **CHEVALIERS OF ARMS**; for, as the learned Skene, *De verborum significatione*, in his title Banrents, observes, That banrents are called Chevaliers of Arms, or, knights, who, obtaining great honours and dignities, have power and privileges granted to them by the king to raise and lift up a Banner, with a company of men of weir, either horse or foot; which cannot be done by any save baronets, without the king's special licence, as Pasquiers, *lib. 2. Des recherches de la France, ch. 9, fol. 100*, by sundry arguments proves; and Dr Smith, in his treatise of the Common-wealth of England, *lib. 1, ch. 17*. informs us, That knights Banrents are allowed to display their arms on a Banner in the king's host.

As the knights of St George have their meeting at Windsor castle, and these of the Thistle, in the

royal palace of Holy-rood-house, so the knights of the Blanket have theirs at St Eloi, (who was a French bishop and their guardian,) his altar, to which they mortify considerable sums for the maintenance of a chaplain, and reparation of the ornaments of the chapel; as appears from the Crafts-men's SEAL OF CAUSE, the tenor of which runsthus:

*Seal of Cause for the Hammermen of Edinburgh.*

“Till all and syndry quham it effiers, quhais knowledge thir present letters shall to cum, Andrew Bartsam, Provost of Edinburgh, George Ed-wardson, John of Livingston, Alexander Crawford, James Aikman, and John Bisset, Bailziets of the said burgh, greeting: For sae meikle as, the hedis-men and maisters of the Hammerman, and maisters of the Hammerman-Craft, baith Black-smythes, Gold-smythes, Lorimers, Sadlars, Cutlars, Bucklar-makers, Armourers, Peudrars, and all uthers within the said burgh, has humyly' menyit and shawin, baith to our Sovereign Lord the King, and to us, the great skaith, lak and dangire done to thaim, and the great dampnage, hurt and prejudice, done to our Sovereign Lord's realme and lieges in thir points that efter folows, throw the quhilks the saids Crafts-men are beryit and put to povertie, besekand our Lord's gud Grace, and us in his name, of remed and reformacioun thairof, and to sett sic statuts and ways thairupon, that the saids dampnages, lak and dangirs may be ischewit, and the said Craft of Ham-



yrmen in time cumyng, to the honour of our Soverane Lord and his realme exercit, and to the wele and profit of the saids Craftismen, and all others his lieges ; that is to say in the first, That the said Craft is abusit, and the maisters and hedismen thair of gretly skaithit by the daily markat maid in cremys, and be vile persones throw the hie street, and on the back half of the town, in bachlying of the Hammermenis wark and their Craft, in lak and dishonouring of our said burgh, and in breking of the gud rule, lovable and old statuts, maid diverse tymes thair upon of before : We herelor understanding the reasonable supplicacionne, and just petitionne of the said Craftismen, delyrring to sett remed, and doe justice thairuntill, to the honour of the said burgh, and comone wele of the said Craftismen, and this hale realme, has, according to our Soverane Lords writinis and charges gevan to us thairupon, the common profyt beyng always considerit, Statut, devist and ordain, and be thir our present letters statuts, devisis and ordainis, That in time cumyng thair be na opyn markat maid, or nsit be quhatsumevir personis, of any wark pertenyng to the said Hammyrmen of their Craft, in schewing thair of in hands upone the hie street, nor in cremys, nay in burds, nor utherways within the said burgh, nor in thair buthis, except alanarly the markat-day. *Item*, That na parsonis of the Hammyrmen Craft sett up bath to wyrk within the said burgh quhill he be maid an Freeman thair of, and be examinit be thrie of the best masters of the said Craft, gif he be sufficient, and wyrk-

and gud and sovir wark, fyne stuff, and habill to serve our Soverane Lord and his lieges, and then to be admittit to set up buth, he payand therefor to the said uphald of divyne service to be done at St Eloi's altar, and reparacioune of the ornaments thair of, Fourtey Shillings. *Item*, That every Craftisman that takis ane prentise to tech him the said Craft within the said burgh, sall pay for his entry, to the uphald of the said altar, and the ornaments thair of, Twenty Shillings. *Item*, That none of the saids Craftismen tak any uther feitt man to wyrk on the said Craft quhill his prentischip be fulfillit and completit, under the pain of Twenty Shillings. *Item*, That none of the saids Craftismen ressave nor lat wark within his buthe ony man, without he be uther his prentiss or feitt servand, sa that the master of the buthe sall answer for his wark and synenes thair of. *Item*, That none of the said Craftismen resett, tak, nor fee ane uther manis prentis nor servand, nor give him wark, without it be clearly understaund that he be free of all uther manis service. *Item*, Upon ilk Saturday afternoon, that twa or thrie of the worthyest maisters, and of maist knowledge of the said Craft, chosine thair to be the haill fallowship, pass with thair Officiar, and serch and see all menys wark in the said Craft gif it be sufficient in stuff and warkmanship, gud and habill wark to serve our Soverane Lord's lieges with: And quhair it beis fundyn faltive, to forbid the samyne, under the pain of escheating thair of als aft as he beis fundyne faltive. *Item*, That all thir Craftismen above written sal

convene, tyme and place to be thocht expedient, als aft as they please, to common upon the breaking of thir statuts above expremitt, and to certifie the Provost and Bailzies thair of that be sal for the tyme, that reformacioun and punitioun may be done thair-upon, as effiers. *Item*, That every man breker of thir forwritte statuts, pay for ilk ane of thaim als aft as they happen to be brokin in his default, Aught Shillings, to be taken but favoure, to the reparacioun of the said altar and ornaments thair of; and that all men of the said Craft doe and fulfil ther ald usand consuetud in all things, to the uphald of divyne service at the said altar onkly and dayly, and an honourabill chaplin thair of to their Craft, as effiers. And gif the maisters and hedismen of the said Craft dois nocht their dilligence, to cause all thair statuts above writtine be observit and kept, and salts thair of to be serchit and punysht, that they sal be correct and punisht thair for be the Provost and Bailzies, as sal be sene consonant to reasone. And this to all quham it effiers, or may effier, we mak known faythfullie be thir our present lettices, and in witnessing thair of, we have at the command of our Soverane Lord, and desyre and request of the sayds Craftismen, maid our comon Sele of Cause to be hingyen to thir presents, at Edinburgh the 12th day of April, the zeir of God a thousand four hundred ninety and six zeirs."

*Ratification in Favour of the Hammermen of  
Edinburgh.*

“ At Edinburgh the sixt day of September 1681 years, our Sovereign Lord, with advice and consent of his estats of parliament presently convened by his Majesties speciall authority, has ratified and approven, and hereby ratifies and approves the hail rights, privileges, immunities and casualties, granted to, and in favours of the deacon, boxmasters, masters, patrons, and remanent members of the Magdalene chaple, consisting of smiths, cutlers, sadlers, forimers, armorers, pentherers, shearsmiths, and all others incorporat, or to be incorporate with them, by our Sovereignae Lord, or any on other of his Majesties royall predecessors, or by the provost, baillies, and Town Council of the said burgh of Edinburgh, and mortifications granted to them, by whatsoever person or persons, of whatsoever date, tenor, or contents the samin be of, and bear; and particularly, but prejudice of the said generality, an seal of cause granted to them by the magistrats and common Council of the said burgh of Edinburgh, upon the twelvth day of April, 1496, as the samin in itself more fully bears, in the hail heads, clauses, and articles therein contained, after the form and tenor thereof, in all points, and wills, and grants, and for his Majesty, and his Highness successors, with advice and consent foresaid, decerns, declares, and ordains this present general confirmation to be als sufficient, valid and effectual

in all respects, as if the saids hail rights, grants and privileges; and particularly, but prejudice of the foresaid generality, the seall of cause, and gifts of mortification above mentioned, were *de verbo in verbum* herein expressly sett down, ingrossed and repeated. Likeas, his Majesty, with advice and consent foresaid, hes ratified, and hereby ratifies, approves, and confirms to the said incorporation of hammermen, all and sundry their rights and privileges, whereof they have been in use and possession; and particularly, of seising and apprehending of all and whatsoever work belonging to, or that can be made, furnished and completed by them, that shall happen to be imported within the said burgh, any time hereafter, (except upon the mercat day) and there escheating and confiscating the one half thereof to his Majesties use, and the other half of the samen to the use of the poor of the said incorporation. And further, discharges and inhibits all, and whatsoever work belonging to, or can be made, furnished and completed by them, to be inbrought, sold, vented or retailed within the said burgh, by any person or persons, except within the bootbes and shops of the freemen of the said incorporation, but what shall happen to be inbrought on the mercat day, and vented, sold, and ratiled on the mercat day, at the ordinary mercat place, between ten hours in the morning and two in the afternoon, and that under the pain of confiscation thereof to the uses aforesaid. Extracted forth of the records of Parliament, by me Sir Tho. Murray

of Glendolek, Knight and Baronet, clerk to his Majesty's council, register and rols.

**THO. MURRAY, *Clerk Register.***"

The trades being thus confirmed in their privileges by the royal sanction, gave such extraordinary proofs of loyalty, that they established themselves in the grace and favour of their Princes; and their loyal actions I shall trace, beginning with the reign of

### **KING ROBERT BRUCE.**

For many eminent services performed by the crafts, and other citizens of Edinburgh, contained in an charter granted by the said King Robert, dated at Cardross, in the 24th year of his reign: He disposes to the Provost, baillies, council, and communities of the said burgh, and their successors, the haven of Leith, Mills, and other pertinents thereof, to be holden of his Majesty, and successors, als freely, and with the same liberties and commodities, as the same were enjoyed in the time of King Alexander his predecessor, of happy memory, for payment of 52 merks. Nor was Edinburgh, by her loyal deportment, less in favour with his successor,

### **KING ROBERT II.**

In the beginning of his reign, Edinburgh, to

speak properly, was not the capital city of Scotland, being only a small burgh (which made Walsingham, and other historians of these times, call it a village) the houses of which, because they were so often exposed to incursions from England, being thatched, for the most part, with straw and turf; and then burnt, or demolished, were with no great difficulty repaired: for in ancient times, the Highlands was properly the Scots Kings territories, till the Picts were expelled, who had Edinburgh and the Lothians in possession, in the reign of King Kenneth II. Anno 839: But the loyalty of the citizens, impregnable strength of the castle, and the convenience of the abbey of Holyrood-house, in the royal chapel whereof his corpse is interred, invited the King to dwell, and hold his parliament there. From this proceeded a great concourse of people, who were of course obliged to resort to it, and occasioned these magnificent, but too costly structures, with which it is since crowded. But the loyalty of this city of Edinburgh, was more remarkable in the reign of

### KING JAMES III.

who having offended his nobles, for advancing Robert Cochran, a mason, to the dignity of secretary of State, and creating him Earl of Mar, James Hommel, a taylor, and one Leonard, a smith, to extraordinary favour, and places of trust, so incensed the ancient peerage, for enobling these mushrooms,

sprung from the dreg of the people; quarrelling the King's arbitrary power, in dispensing these honours, and marshalling those persons whom he had advanced to these high dignities, that in an impetus of passion, they hanged Cochran Earl of Mar over the bridge of Lander, and raised such violent emotions in the state, that his Majesty, for security of his royal person, was forced to shelter himself in Edinburgh castle. During his confinement there, the English, with whom he was at war, having marched to Edinburgh; and there being a treaty betwixt the Scots and them, of the 2d August 1482; the next day after this cessation, Alexander, Duke of Albany, the King's brother, importuned by the prayers and tears of the Queen, for the King's liberty, by the assistance of William Bartrem, provost of Edinburgh,\* and with him the whole community, and incorporations of Craftsmen, intirely loving their King, and devoted to his service, loyalty, and generously obliged themselves to repay to the King the sums of money debursed by him in view of the marriage betwixt the Duke of Rothsay and his daughter the Lady Cecil: or, if the King did yet incline that the marriage should be completed, they undertook for their Sovereign Lord the King of Scotland, that he should concur, conform to his former obligation, providing that their said Sovereign Lord, or the Lords of his council, or the

\* Foed. Ang. Tom. xii. p. 161. Godscraft's History of the Douglasses. Abercromby's Martial Atchievements. Hautherden's Hist.



said provost and burghers were informed of the King of England's pleasure and election upon the matter, by the first of *All Saints* next to come. And the saids citizens surprised and stormed the castle of Edinburgh; and to the great dissatisfaction of the rebellious nobles, set their Sovereign at liberty. These surprising instances of loyalty and valour, for which they shall be had in everlasting remembrance, procured from the King a grant of many new privileges, contained in a patent, which they call their *Golden Charter*, dated 1482; particularly, the magistrates are made heritable sheriffs within the said burgh, and liberties of the same. And another charter from their said Sovereign Lord, in favours of the said provost, baillies, council and communities of the said burgh, and their successors for ever, of all the customs of the haven of Leith; and road of the same, dated 16th November, 1482; and a confirmation of a charter and infeoffment granted by Sir Robert Logan of Restalrig to them, of all the passages and ways leading to the haven and harbour of Leith, and from the same; containing divers liberties and immunities.

Indeed they very well deserved the favours bestowed on them; for it is certain, that upon the King of England's sending his servant the Garter King at Arms, to let them know, that for several great causes and considerations, he had entirely refused to comply with the marriage betwixt the Duke of Rothsay and his daughter, they repaid all

the money, amounting to 6000 marks, which he disbursed on that account.

Having traced the *Blue Blanket* to the origin of the Croisade, from whence it undoubtedly had its rise, I cannot pass over in silence the honour put upon it by this monarch, who was the first that gave it the civil sanction, not thinking the above donations a sufficient reward to the loyal crafts, confirmed to them all the privileges of the Blue Blanket, which they claimed by prescription, or an immemorial possession, and ordained it to be called in all time coming, *The Standard of the Crafts within Burgh*: For that King, full of the spirit that warms the blood of absolute monarchs, highly resented the treatment Robert Cochran, mason, by him created Earl of Mar, had met with by his factious nobles, would needs confer this dignity upon the trades, in whom he placed his special confidence. The trades thus honoured, renewed their banner; or, to speak in the language of heralds, their ensign, by way of pennon, and the Queen, with her own hands, painted upon it a Saltire, or St. Andrew's Cross, a Thistle, an Imperial Crown, and an Hammer, with the following inscription:

Fear God, and honour the King,

With a long life, and prosperous reign,

And we, the Trades, shall ever pray.

The crafts having now not only the cross, but the crown on their ensign, were as firmly persuaded of

success in all their public actions, as Constantine the Great, the first Christian Emperor, in the year 306, of defeating the tyrant Maxentius, when at noon day he saw a luminous cross in the air, with these words in Greek

IN HOC SIGNO VINCES.

The old nobility and gentry were exceedingly nettled at the proceedings of the King, to re-establish his authority ; but in the judgment of wise and loyal men, very unjustly ; for, the foundation of all obedience to superiors, are rewards and punishments, and royalty is an invention of Divine wisdom, for the happiness of subjects ; and Kings, being common fathers to their people, are to reward virtue wherever they find it ; it is their duty to do it, and the promise of the King of Kings, that they shall do it : “ He will take their daughters, and make them apothecaries, cooks, and bakers ; and he will take their sons, and appoint them to his chariots, and to be his horsemen, and he will make them captains over thousands. As the wrath of a King is like the roaring of a lion, so in the light of his countenance is life, and his favour as the latter rain.”

As the crafts of Edinburgh, in the reign of his successors, made a very grateful and prudent use of the Blue Blanket, with respect to government, so they never failed, with this standard, to chastise all, who in the least infringed their rights and pri-

vileges, which King James VI. takes notice of in his *Basilicon Doron*, or, Advice to his Son and apparent successor Henry Prince of Wales, page 164. “The craftsmen think we should be content with their work, how bad soever it should be; and if in any thing they be controled, up goes the Blue Blanket.”

As they flourished in the favours of their Sovereign King James III. so did they in the reign of that courageous and pious Prince his successor,

#### KING JAMES IV.

crowned at Edinburgh, 1489; who, for singular acts of loyalty performed by the city of Edinburgh, by his charter of confirmation under the Great Seal, to the said provost, baillies, council, and communities of the said burgh, ratified and confirmed the two above charters granted by King James III. and charter granted by Sir Robert Logan of Restalrig; which charter of confirmation is dated at Stirling, the 9th day of March 1510. And, by another charter, disposed to them the lands and haven of Newhaven, with the haven, silver, and all other profits, duties, liberties and immunities pertaining thereto, dated at Stirling the said 9th of March, 1510. Thus far was the city of Edinburgh honoured and privileged in the reign of King James IV. and were no less so during the government of his son and successor,

## KING JAMES V.

For, during the wars 'twixt him and the Earl of Northumberland, John Armstrang, chief of a gang of thieves, was inticed by the king's officers, to have recourse to the king, who had written a letter to him with his royal hand, to attend him at his palace of Hally-rood-house: The king hearing a distinct account of the crimes he was guilty of, ordained him to be committed to goal, and suffer, with his accomplices, according to law. This notorious highway-man, with the assistance of his followers, drew upon the king in his chamber of audience, who was, with much difficulty, rescued by the courtiers and their attendants, and continued in their hostilities, designing to have murdered every soul in the royal palace, till it was noised in the City of Edinburgh, That the king was in imminent danger of being cut off by the hands of bloody ruffians: The crafts of the city rose, and slew every one of the assassins. The story is preserved in memory, not so much by our historians, who give but a faint account of it, as a ballad compiled by one of the greatest poets of that age.

There dwelt a man in fair Westmorland,  
John Armstrang men did him call,  
He had neither lands nor rents coming in,  
Yet he kept eightscore men in his hall, &c.  
The king he wrote an letter then,  
A letter which was large and long,  
He sign'd it with his own hand,  
And he promis'd to do him no wrong.

When this letter came John him till,  
His heart was as blyth as birds on a tree ;  
Never was I sent for before any king,  
My father, my grandfather, nor none but me, &c. ;  
By the morrow morning at ten of the clock,  
Toward Edinborrow gone was he,  
And with him all his eightscore of men,  
Good Lord, an it was a goodly sight to see.  
When John came before the king,  
He fell down low upon his knee,  
O pardon, my sovereign liege, he said  
O pardon my eightscore men and me.  
Thou shalt have no pardon, thou traitor strong,  
Nae for thy eightscore men and thee ;  
For to-morrow morning by ten of the clock,  
Both thou and them shall hang on the gallow-tree.

Then John look'd over his left shoulder ;  
Good Lord, what a grievous look look'd he !  
Said, ' I have asked grace at a graceless face,  
Why there is nane for ye nor me.'  
But John had a bright sword by his side,  
And it was made of metal so free,  
That had not the king stept his foot aside,  
He had smitten his head from his fair bodie,  
Saying, ' Fight on my merry men all,  
And see that none of you be ta'en ;  
For, rather than men should say we were hang'd,  
Let them report that we were slain.'  
God wot, the trades of Edinburgh rose,  
And sae beset poor John around,  
That fourscore and ten of John's best men,  
Lay gasping all upon the ground, &c.

Having trac'd the loyal actions of the citizens, especially the Crafts of Edinburgh, through the reigns of several Sovereigns ; before I proceed to the reign of Queen Mary, I must take notice of the pious donations of an eminent Citizen of Edinburgh, Michael Macquhan, and his Spouse, in favours of the Hammermen, (who dedicated and consecrated the *Blue Blanket* to St Eloi's altar in St Giles's Church) for founding of the Magdalen Chapel, where they now meet ; which is contained in the following Charter :

“ To all and sundry, to whos knowledge thir presents sall come, and be seen, I Jonet Ryne, relict, executrix, and only intromissatrix, with the guds and gear of umpubil Michael Macquhan, burges of Edinburgh, wishing peace in our Lord, makes known by thir presents, That when the said Michael was greatly troubled with an heavy disease, and oppressed with age, zit mindful of eternal life, he esteem'd it ane gud way to obtain eternal life, to erect some christian work, for ever to remain and endure : He left seven hundred pound, to be employed for the supplement of the edifice of the Magdalen chapell, and to the other edifices for foundation of the chapel, and sustentation of seven poor men, who should continually there put forth their prayers to God Almighty ; for there was many others that had promised to mortifye some portion of their goods for perfeiting and absolveing of the said wark, but they failzied, and withdrew from such an holly and religious work, and altogether refused thereupon to

confer the samen. Quhilk thing I taking heavily, and pondering it in my heart, what in such an edifice business sould be done ; at last, I thought night and day upon the fulfilling of my husband's will, and took upon me the burden of the haill wark, and added two thousand pound to the £700. left be my husband: And I did put furth these sournes wholly, after his death, upon the edification of that chapel, ornaments thereof, and building of the edifice for the habitation of the chaplane, and seven poor men, and for buying of land, as well field-land, as burgh-land, and yearly annuallrents, for the nourishment, sustentation, and clothing of them, as hereafter mair largely set down. *Therefore, wit ye me,* To the praise and honour of Almighty God, and of his mother the Blissed Virgin Mary, and of Mary Magdallen, and of the haill celestial court, to have erected and edified ane certain chapell and hospital-house, lyeing in the burgh of Edinburgh, upon the South-side of the King's high street, called the Cowgate, for habitation of the foresaid chaplain and poor, and that from the foundation thereof ; and has dedicate the samen to the name of Mary Magdallen, and has foundit the said chaplain, and seven poor, for to give forth their continual prayers unto God, for the salvation of the soul of our most illustrious Mary Queen of Scots, and for the salvation of my said unquhil husband's soul and mine: And also, for the salvation of the souls of my fathers and mothers, and for all the souls of those that shall put to their helping hand, or sall give any thing to this work:



As also, for the patrons of the said chapel : And also, for the souls of all those of whom we have had any thing whilk we have not restored, and for the whilk we have not given satisfaction ; to have given and granted, and by this my present charter in poor and perpetual alms, and to have confirmed in mortification : As also, to give and grant, and by this present charter, gives in poor alms and mortification, to confirm to Almighty God, with the Blessed Virgin Mary, the said chapell and chapell-house, for the sustentation of ane secular chaplain, and seven poor men, and for the chaplain, and four poor brethren, to have their yearly food, and perpetual sustentation within the said hospital ; and for buying of their habits every twa year once, I mortify these annualrents under-written ; *to wit*, An yearly annualrent of Aughtscore and aught Merks money of Scotland, out of that annualrent of Threescore Pounds yearly, to be uplifted and tane at twa terms yearly, Whitsunday, and Martinmas in winter, be equall portions, out of all and hail the barony of Carnwath miln, and pertinents thereof, and the other Two Merks of the said annualrent of Threescore Pound, to be apply'd and used for my use, during my lifetime ; and after my decease, to the poor brethren under-written ; As also, for the dyet and sustentation of other three poor ones, and buying of their habits ilk twa year, after the decease of me the said Jonet, reserving to me the liferent during my lifetime, *viz.* The foresaid annualrent of Twa Merks of the said annualrent of Threescore Pounds

yearly, to be uplifted out of the lands of Carnwath :  
As also, another yearly annual rent of Twenty  
Merks money of Scotland, yearly to be uplifted, as  
said is, out of all and hail the lands pertaining to  
Catherine Gillespie, and John Cockburn her spouse,  
lyand in the burgh of Edinburgh, upon the South-  
side of the high street thereof, betwixt the trans of  
the vennel called Hair's close, and the trans of the  
vennel called Borthwick's close : *as also*, another  
yearly annual rent of ten Merks, out of the tene-  
ment of umquhile Andrew Harly, lying upon the  
north part of the King's high street : *And also*,  
another annual rent of twelve Merks, out of the  
tenement of land, pertaining to umquhile James  
Young : *And also*, another annual rent of thirteen  
shillings and four-pence out of the tenement of land  
pertaining to Edward Thomson, Baxter, lying in the  
said burgh, in Peebles Wynd. Whilk chaplain, and  
his successors, shall have for their yearly sustenta-  
tion twenty-four Merks money of Scotland, out of  
the foresaid yearly annual rent of aught-score and  
aught Merks, during JONET RYND's lifetime ; and  
after her decease, out of all the foresaid yearly an-  
nual rents, to be taken up by himself at Whitsun-  
day, and Martinmas in Winter, every year in all  
time coming, by equal portions. Whilk chaplain  
shall have the care, government and administra-  
tion of the foresaid Hospital, and of the foresaid  
poor brethren, and of all other poor brethren that  
shall, in any time thereafter, be put thereintill, and  
shall, three times in the year, provide to them the

ecclesiastical sacraments, providing they be found meet and apt for receaveing thereof ; *to wit*, the feast of Pasch, Penticost, and nativity of our Lord Jesus Christ. Whilk chaplane also shall see, that in the foresaids feasts, and other convenient times, chiefly when they shall be sick of any heavie infirmity, how the foresaid poor shall be worthyly disposed for receaveing of the sacrament ; and for that effect, he shall exhort them, and shall charitably move them, and shall hear their confessions. And the said chaplain shall be obliged, every feriat time of the week if it be not ane feast-day, to make ane Mess of rest, with ane Psalm direct to the LORD, for the foresaid souls. Neither shall it be leisome to the said chaplain to have any substitute under him, to serve in the said hospital for him, except in time of infirmity and weakness allenerly ; to the whilk Mess the foresaid seven poor, and any others to be found thereintil to be present, and to interceed at GOD for the foresaid souls ; and he shall have ane care, that the foresaid poor shall diligently observe the whole foundation and articles as is herein set down. And farder, we will and ordain, that the said chaplane and his successors for the time, at the first terme of their entry and admission in the said hospitall, shall find sufficient caution to the patrons of the said hospital, for the well preservation of all the jewells, ornaments, and others whatsomever, whilk sall belong to the said hospital, to be delivered be them to the patrons under an inventar ; and that he shall not sell, nor put

away any of the said ornaments, neither shall it be leisume to the said chaplane to embrace any other chaplanrie or ecclesiastick office ; whilk if he doe, his chaplanrie shall vaik without any declarator of any judge, and it shall be leisume to the patrons to confer the samen upon ane other. And if he be found incontinent of his body, either be lunary, adultery, incest, drunkenness, dissentions, or any other nottor or manifest crimes, and found culpable by the patrones, or maist part of them, before ane nottor and faithful witnesses, shall be three times admonisht to desist frae them, and after ane full year outrun, he be found incorrigible, it shall be conferred be the patrons upon ane able chaplane. And farder, the said chaplane, every year, once in the year, for the said Michael and Jonet, sall make suffrages, which is, “ I am pleased, and direct me, O Lord, with ane mess of rest ; being naked, he clothed me ;” with two wax candles burning on the altar. To the whilk suffrages and mess, he shall cause ring the chapel bell the space of ane quarter of an hour, and that all the foresaid poor, and others that shall be thereintill, shall be present at the foresaid mess with their habites, requesting all these that shall come in to hear the said mess to pray for the said souls. And farder, every day of the blessed Mary Magdallen, patron of the foresaid hospital, and the day of the indulgence of the said hospital, and every other day of the year, the said chaplaine shall offer up all the oblations, and for every oblation shall have twa wax candles upon the altar,

and twa at the foot of the image of the patron in twa brazen candlesticks, and twa wax torches on the feast of the nativity of our Saviour, Pasch, and Whitsunday, of the days of Mary Magdallen, and of the days of the indulgences granted to the said hospital, and doubleing at other great feasts, with twa wax candles alenerly. And likeways, he sall preserve the altar in the ornaments thereof, and he sall preserve the jewells and ornaments of the said altar clean and tight, and he sall be obliged and restricted to furnish bread, wine, and wax to the said hospital, for the haille year. As also, the said chaplaine shall be obliged, at his entry, before he be admitted to the said hospital, to give his great oath, by touching the sacred Evangile, that he shall neither directly nor indirectly, by whatsoever pretence or collor, seek the derogation of this foundation, in haille or in part, neither be himself nor be any other party; neither shall he have any dispensation or derogation from any other the time of his admission; neither shall he be put into the said chaplanry be any other, but shall only have his admission from the saids patrons to the effect, that if he derogate any thing from the said hospital, and shall not fulfil the haille articles and clauses thereof, he shall be the same patrons be removed, and another able chaplain put in his place. And also, we will and declare, that the foresaid seven poor men, and likewise, any other of that kind that shall be foundit or put thereintil be any others, that they shall give obedience to the said chaplain, in all ho-

nest and leisome things, as their undoubted and lawful master of the said hospital ; and that none be admitted amongst the said brethren of the said hospital, but such as are not married, and not stained with an concubine, or with any other notorious crime, and that none be admitted except he be past, before his admission, threescore years, except they be impotent and miserable persons, who otherways are not able to get their daily bread. And that no woman, howsoever miserable or impotent, be any ways received or admitted in the said hospital ; and that no woman shall frequent this house of hospital at any time, and chiefly in the night time ; and that one of the seven poor men, weekly, in his own turn, shall be janitor, who shall open and steik the gates thereof, and shall make clean the said chapel and common house thereof every day, and keep it honest from all filth. And if it chance that the said janitor be sick for the time, that he cannot do it, then ane other of the said poor brethren, in his turn most able and meet, by the discretion of the said chaplain, shall be appointed. And the said janitor, every day from Pasch to the feast of St Jude, from half six in the morning, he shall open the gates, and close them again at aught hours at night ; and the rest of the year he shall open at seven hours in the morning, and close them again at seven at night, and shall ring the bell of the said chapel for the space of a quarter of an hour, immediately after the opening, and a little before the closing : And that the seven poor, and every one

of them, shall immediately after ringing of the bell, repeat the Lord's prayer five times, and the Angelical Salutation fifty times, and the Belief of the apostles once in the day ; and they shall repeat the twa psalms that are called the Blessed Virgin's, before compleating of their dinner, and refection at twelve hours. And the dinner being done, the foresaid haill poor, within the said hospital for the time, shall conveen before the great altar, and there, with their bowed knees, give five Pater Nosters, fifty Ave Maria's, and ane Creed, &c."

The hospital was founded by Michael M'Quhan, anno 1503 ; but the charter given by the relict, 1545.

This chapel is adorned with the Arms of the good



town of Edinburgh, being argent, a castle triple tower'd Sable, marshall'd of the 1st, surmounted with Thanes gules, supported on the dexter by a virgin lady, on the sinister with a deer, and Accolée : Behind the shield, the sword of honour and mace,

ensigned with an imperial crown ; below, in a compartment, NISI DOMINUS FRUSTRA.

Round this atchievement are the armorial ensigns of the following incorporations, according to their precedencey.

*In the first oval.*

## I. CHIRURGEONS.\*

Az. on a fess. Ar. a naked man fess-ways proper, 'twixt a dexter hand, palmed, and in its palm an eye proper, issuing out from the chief. In the dexter canton, a saltire Ar. under an imperial crown Or, Or proper, surmounted of a thistle proper, Or vert. And in base, a castle Ar. masoned Sab. All within a border Or, charged with the several instruments suitable to the society.

## II. GOLD-SMITHS.

Quarterly Gu. and Az. on the 1. a Leopard's head Or, 2d, a covered cup, and in chief two annulets Or, 3 as 2, and 4 as 1.

## III. SKINNERS.

Ermine on a chief Gu. three imperial crowns Or.

\* The Engravings of the Fourteen Incorporations' Arms will be found at the end of the book.



## IV. FURRIERS.

Parted *per fess*, Gu. and Ar. a pale counter-charged of the same on the 1. three goats of the 2.

## V. HAMMER-MEN.

Az. a hammer proper, ensign'd with an imperial crown.

## VI. WRIGHTS.

Az. a square and compass Or.

## VII. MASONS.

Ar. on a chevron 'twixt three towers embattled  
Sab. a compass Or.

## VIII. TAYLORS.

Az. Scizars expanded Or.

## IX. BAXTERS.

Az. three garbs Or, from the chief waved, a hand issuing, holding a pair of balances extending to the base.

## X. FLESHERS.

Ar. two slaughter-axes proper saltire-ways, ac-

compained with three cows heads couped Sab. 2. in flank, and 1. in base, and on a chief Az. a boar's head couped 'twixt two garbs Or.

## XI. CORDINERS.

Az. their cutting-knife in pale, and in chief, a ducal crown Or.

## XII. WEBSTERS.

Ar. on a Chev. Az. 'twixt three Leopards heads of the same, holding in their mouths a spool or shuttle of yarn Or, as many roses Gu.

## XIII. HATTERS AND WAKERS,

Parted *per* pale Gu. and Ar. on the 1. a Chev. of the last, 'twixt two hat-string bands in chief, and in base a thistle Or, on the 2. a sinister hand palmed proper, erected in pale 'twixt two hat-strings Sab. and in chief a hat of the last.

## XIV. BONNET-MAKERS AND LITSTERS.

Ar. a fess 'twixt two bonnets, Az. Or proper, tufted Gu. impaled with Or, a Chev. Gu. betwixt three cusheons Az.

*And round the Hammer-men's arms, in a second oval, the ensigns of the following arts.*

## XV. BLACK-SMITHS.

Az. a Chev. betwixt three hammers, each en-  
sign'd with ducal crowns Or.

## XVI. CUTLERS.

Gu. six daggers plac'd saltire-ways, two and two,  
proper, handled Or.

## XVII. SADLERS.

Az. a Chev. betwixt three saddles Or.

## XVIII. LOCK-SMITHS.

Az. a key impaled Or.

## XIX. LORIMERS.

Az. a Chev. betwixt three horse-bridle bitts Ar.

## XX. ARMORERS.

Arg. on a Chev. Gu. four swords saltire-ways,  
proper, handled Or, and on a chief of the second,  
two helmets of the same.

## XXI. PEUTHERERS.

Az. on a Chev. Ar. betwixt three portculices Or,  
as many Thistles vert, and flowered gules.

## XXII. SHEAR-SMITHS.

Gu. wool-shears impaled Az.

*Placed above these arms, are the Imperial Arms of Scotland, thus blazoned, viz.*

Or, a lion ramp. Gu. armed and lingued Az. within a double tressure, flowered and counter-flowered, with Flower de Lisses of the 2. encircled with the order of Scotland, the same being composed of rue and thistles, having the image of St. Andrew, with his cross on his breast, above the shield an helmet, answerable to his majesty's high quality and jurisdiction, with a mantle Or, doubled ermine, adorned with an imperial crown, beautified with *Crosses patee*, and *Flower de Lisses*, surmounted on the top, for his majesty's crest, with a Lion Sejeant full-faced, Gu. crown'd Or, holding in his dexter paw a naked sword proper, and in the sinister, a sceptre, both erected pale-ways, supported by two unicorns argent, crowned with imperial, and gorged with open crowns, to the last chains affixed, passing 'twixt their fore-legs, and reflexed over their backs Or. he on the dexter embracing and bearing up a banner of cloth of gold, charg'd with the royal arms of Scotland; on the sinister, another banner azure, charged with the St Andrew's cross argent, both standing on a copartment placed underneath, from which issues two thistles, one towards each side of the escutcheon; and, for motto, in an escrol

above all, *In Defence*; under the table of the compartment *Nemo me impune lacesset*.

The hammermen's seal, is the effigies of St Eloi in his apostolical vestments proper, standing in a church-porch, a porch adorned with five pyramid steeples engraven, each surmounted with a plain cross, holding in his dexter a hammer bar-ways, and in the sinister a key bend-ways. Round the effigies are these words, *Sigillum commune artis Tuidiatorum*.

The above fundamental charter, in favours of the Magdalen hospital, is swelled with the popish doctrine of merit, and gives us a true representation of the chicanry of Romish priests, who to fill their coffers, and make their kitchens smoke, set heaven itself to sale. The avarice of church-men in these dark times, as the learned Sir George M'Kenzie in his printed pleadings observes, was so extravagant, that the legislature in Germany, Denmark and other countries, tax'd the Quotas of pious donations, lest the people, decoy'd by their priests to purchase heaven, should have starv'd themselves upon earth.

As the Hammermen have St. Eloi and St. Mary Magdalen for their Guardians; so the Chirurgeons have St. Mungo; which appears by their Seal of Cause, a Copy of which follows:

“ TILL all and sundry whas knowledge thir present letters shall com, The Provost, Baillies, and Councill of the burgh of Edinburgh, greeting, in

God everlasting ; *Wit your Universitys*, That the day of the date of these Presents, compeired before Us, sittaind in judgement in the Tolbuith of the said burgh, the Kirk-Master\*, and Brether of the Surgeons and Barbaris within the same, and presented to us their bill and supplication, desiring us, for the loving of God, honour of our soveraigne Lord, and all his liedges, and for worships and policy of this burgh, all for the guid rule and order to be had and made amongst the saida Crafts in tyme to come, That we wauld grant and consent to them the Priviledges, Ruls and Statuts contined in the said bill and supplication, qlk after follows :

“ To you, my Lord Provost, Baillies, and worthy Council of this guid towne, right humble means and shaws, Your dayly servitors the kirk-master and brether of the Surgeons and Barbars within this braghe, That where we believe it is weall knawne till all yor wisdoms, how that we uphald an altar situate within the Colledge-kirk of St Giles, in honour of God, and St Mungo, our patrone, and has nae importance to uphould the same, but our sober oukleye penny and upsets, qulks are small in effect till sustance and uphald our said altar in all necessary things convenient thereto. And because we ar, and ever wes of guid mynd to do this guid toun all the stede, pleasure and service that we can or may, baith in walking, warding, stenting, and

\* Deacon, or chief master of the incorporation.

bearing of all portable charges within this brugh at all tymes, as other nightbours and crafts does within the same. We desire at your lordships and wisdoms, till give and grant till us, and our successors, the rules, statuts and priviledges under-written, quhilk ar consonant to reason, honor to our sovereign lord, and all his lieges profit, and love to his guid town.

“ *In the first*, That we might haue yearly chosne amongst us, our kirk-master and over-man, to whom the haill brethren of the crafts forsaidis shall obey for that year.

“ *2do. Item*, That nae maner of person occupy nor use any points of our said crafts of Surgery, or Barber craft, within this brugh, but gif he be first frie-man and burges of the samen, and that he be worthy and expert in all the poynts belongand to the saids crafts, diligently and avisedly examined, and admitted by the masters of the said crafte, for the honorable serving of our said sovereign lord, his lieges, and nightbours of this brugh : *And also*, That every man that is to be made frie man among us, be examined and provit in thir points following : That is to say, that

“ He knaw anatomia, natur and-complexion of every member of humans body ; and lykwise that he knaw all the veins of the samen, that he may maik phlebothomia in due tyme, and also that. And also, That he knaw in quhilk member the sign hes domination for the tyme ; for ever ilk man aught to knaw the natur and substance of every

thing he wirks, or else he's negligent ; and that we may haue anes in the year ane condempait man after he be dead, to maik anatamia of wherthrow we may haue experience ilk ane to instruct others, and we shall do sufferage for the saul.

“ *3<sup>tho</sup>.* And that nae barbar master nor servant within this burgh, hant, use nor exerce the craft of surgery, without he be expert, and knaw perfectly the things aboue written ; and quhat persons that shall happen to be admitted frie men or masters to the saids crafts, or occupys any part of the same shall pay at his entrie for his upset, five pounds usual money of Scotland, to the reparation and uphalding of our said altar of St. Mungo, for divyne service to be done thereat, with a dinner to the masters of the saids crafts at his admission and entress amangst us ; except, and that every frie man master of the said crafts, one of his lawful gottne sons to be frie of any money peying, except the dinner to be made to the masters, after he be examined and admitted by them, as said is.

“ *4<sup>tho</sup>. Item,* That nae master of the saids crafts shall taik any apprentice or fied man in tyme coming, till use the surgeon craft, without he can baith writt and reade.

“ And the said master of any of the saids crafts that taiks any printice shall pay at his entrie to the reparation of the said altar, twenty shillings, and that nae master of the saids crafts, receipt or receive any other masters prentice, or servant, quhilst the issue of his tearms be runne, and wha that does



bearing of all portable charges within this brugh at all tymes, as other nightbours and crafts does within the same. We desire at your lordships and wisdoms, till give and grant till us, and our successors, the rules, statuts and priviledges under-written, quhilk ar consonant to reason, honor to our sovereign lord, and all his lieges profit, and love to his guid town.

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brether of the saids crafts readily obey, and come to their kirk master, or deacon, at all tymes, quhen they shall be required thereto by the said officer, for till hear quarter compts, or till advise for any thing concerning the common weall of the saids crafts ; and wha that disobeys, shall pay 20s. to the reparation of the said altar ; and that nae persons, man nor woman within this brugh, maik nor sell any aquavitæ within the samen, except the said maisters, brether, and frie men of the said crafts, under the pain of escheat of the samen, but favours. Beseeking

“ Heirfor your lordships and wisdoms, at the reverence of God, that ye will avyze with thir our simple desyrs, ruls, statuts and priviledges above-writtne, and grant us the same ratifyd and approven by yow, under yor common seall of cause ; and with the grace, we shall do sik service and pleasur to the king’s grace, and the good, that ye shall be contentit thereof ; and yor deliverance heiruntill I humbly beseek.

“ THE quhilk bill of supplication, with the rul, statuts and priviledges contind therintill, beand read before us in judgment ; and we therewith beand riple and distinctly advyzed, thinks the same consonant to reason, and nae hart to our sovereign lord’s hynes, us, nor nan other of his liedges, therintill : And therefor we consent and grant the samen to the forsaid crafts of sargenary and barbars, and to their successors. And in suae far as we may,

and hes pouer, confirms, ratifys and approves the saids statuts, ruls, and priviledges in all poynts and artikls contind in the said supplication above-writ-tne. And this to all and sundry quhom it effeirs, or may effeir, we maik knawne by thir our letters ; and for the mair verification and streanth of the samen, we haw too hungen our comon seall of cause.” At Edinburgh, 1st July, the zear of God, 1505.

The seal of the good town is appended with this inscription round it.

*Sigillum burgi de Edr. ad causus.*

The crafts, who behaved so loyally before they were incorporate, and formed into societies, continued to flourish in their sovereign's favours, and were warmed with beams from the throne ; a signal instance of their fidelity to King James V. I cannot miss to relate. The crown being debtor to the town of Edinburgh in vast sums, for which she had not only the security of the government, but the personal obligations of the monarch ; wearied with disappointments, and the merchants murmuring for want of payment from the town, to whom they had given considerable loans, for the behoof of the publick ; the magistrates, and merchants in concert, raised a mob, and gave directions to the ring-leaders, what, and how far to act, to insult the King as he was passing the streets to the parliament house ; who, after a scuffle with his guards,

violently seized upon his sacred Majesty, and thrust him within the walls of their common gaol : Some of his Majesty's retinue having alarmed the deacons of crafts with what had happened, the trades instantly convened, and unanimously agreed, that their ensign should be displayed, for convoking the lieges, to rescue their captive monarch ; which was accordingly done, and soon procured him to be liberated, and safely conveyed to his royal palace of Holyrood-house. The magistrates, who had hounded out the mob, dreading the consequence of their traiterous actings, and knowing the weak side of Cuthbert, the deacon convenor, who headed the trades, bribed him by a lusty purse of gold, to betray his trust.

The king next morning sent for Cuthbert, (whom he called his faithful general) and told him, he had a grateful remembrance of the loyalty and valour of his faithful subjects the trades of Edinburgh, and was resolved to confer some remarkable token of favour upon them.

Cuthbert, well instructed by the magistracy and merchant council how to behave, answered,

“ May it please your excellent Majesty, we your obliged and devoted servants the trades of Edinburgh, did nothing but what was our bounden duty. But since your Majesty is graciously pleased not only to remember, but reward our dutiful behaviour, I presume, in name of my brethren, to beseech your sacred Majesty, to make your most faithful and loyal servants, the trades of Edinburgh,

in all time coming, free of that toilsome affair of being magistrates of the burgh, and let the disloyal merchants be henceforth loaded with the office."

The King surprized with the supplication, gave a smile, and said, "Cuthbert, It shall be done."

The man's treachery was soon blown about, to the amazement of the incorporations, who found, that their loyalty, which they justly expected would have advanced their interest, as it did their honour, had turned to their real detriment : And therefore, they applied to the courtiers, to represent to his majesty how villainously they had been betrayed. As soon as the King was informed, he commanded the crafts to lay their demands before him, which they accordingly did in a short memorial, craving his majesty would be pleased to confirm all their ancient privileges of the Blue Blanket. His majesty graciously received their petition ; and not only granted their request, corroborating all former grants, and privileges by immemorial possession ; but considerably enlarged its authority, declaring, that whenever they displayed their ensign of the Blue Blanket, either in defence of the crown, or crafts, all craftsmen in Scotland, and soldiers in the King's pay, who had been educate in a trade, should repair to that standard, and fight under the command of their general. Thus did that excellent monarch reward loyalty, and the treacherous conveener was murdered at the North Loch, near a well, yet known by the name of Cuthbert's well.

This was certainly the highest honour the King

could put upon the crafts ; for a standard hath been esteemed so in all ages. Hence the scripture expresses the strength and power of the Church by a standard, Cant. vi. 4. "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners," and the love and favour of God. Cant. ii. 4. "He brought me into the banquetting house, and his banner over me was love." Cant. v. 10. According to the Hebrew text, "My beloved is the standard-bearer among ten thousand ;" which our translators very defectively render, "The chief amongst ten thousand." And the antiquity and honour of the standard is more plainly expressed in the book of Numbers, ii. 2. &c. "Every man of the tribe of Israel shall pitch by his own standard, with the ensign of their father's house, far off, about the tabernacle of the congregation shall they pitch, and on the east side, toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies, and Naashon, the son of Amminadab, shall be captain of the children of Judah. On the west side shall be the standard of the camp of Ephraim, according to their armies, and the captain of the sons of Ephraim shall be Elishama, the son of Ammihud. The standard of the camp of Dan shall be on the north side, by their armies," &c.

As the Almighty has compared the power of his church to, and honoured his saints with a standard ; so hath it been the custom in all ages of the world, for generous princes, in rewarding valour and noble

atchievements, to confer a standard ; as Guillim, in his display of Herauldry, observes, Hungus King of Picts gave to his warriors an ensign, bearing the figure of a cross, in the fashion of a saltire. Philip king of France, or (as Favin would have it) Baldwin the First, king of Jerusalem, gave to his followers an ensign, with two red crosses united into one ; and to the christian merchants of Naples, who fought against the Saracens for the christian religion, whom he made knights of Rhodes, now of Malta, a white cross, to be worn on their left shoulder. Reme Duke of Anjou, king of Jerusalem and Sicily, gave to his warriors an ensign of crimson velvet, with a golden crescent, and ennamell'd red, because they had been long dy'd in blood. Arthur, king of the Britons, (as Seger remarks), founder of the order of the Round Table, institute the fraternity of the knights of the table, in token of brotherly love, and gave them a round table, which yet hangs in their castle : And, to give no more instances, Sir John Smith got from King Charles I. the royal standard which he carried off at the battle of Edgehill, and was knighted under it.

Since kings in all ages have bestowed the ensign upon well deserving persons, we need not wonder that the kings of Scotland, to whose blood generosity is congenial, bestowed this standard of the Blue Banket upon tradesmen, who rendered themselves noble by their actions : As Diogenes says, " Nobleness of blood is a cloak of sloth, and a vizard of cowardice ; but immortal is their fame upon

whom princes confer honours; according to their deserts, for defending the holy church, king, or country." And what reason can be assign'd, why tradesmen should not be advanc'd as well as others, since the greatest princes on earth have been artists. Henry Peocham tells, That Solyman the magnificent, his trade was making of arrows. In Venice, every artificer is a magnifico. In the low countries, mechanicks are declared gentlemen, by a grant from king Charles V. in consideration of their services during his wars. And to all those who contemn mechanicks who raise themselves by their valour, I must give the memorable answer of Verduge, a Spaniard, and a General in Friezland, to some persons of quality, who resented his taking the head of the table at a publick entertainment: "Gentlemen, question not my birth, (tho' I be the son of a hangman), for I am the son of my own desert and fortune. If any man do as much as I have done, let him take the table-head with all my heart."

'Thus far have I trac'd the loyalty of the crafts of Edinburgh, and shall now proceed to the reign of

## MARY QUEEN OF SCOTS.

During whose minority, a controversy being betwixt the magistrates of Edinburgh and the deacons of Crafts, for breaking in upon the legal privileges of the incorporations; which so inflamed the deacons



of the trades with a keen resentment, that in the Tolbooth of Edinburgh, where the courts of Justice then sat, they drew their swords, demanding justice ; and if they had not been restrained by the King's forces then in the city, whom the magistrates called to their assistance, they had been killed on the bench.

Being thus relieved, they committed the assassins, as they termed them, prisoners to the castle of Edinburgh, where they remained in close confinement, till the several incorporations having met in the absence of their deacons, and concluded to relieve them, after the never-failing method of displaying the Blue Blanket, which they did, and thereby convoked thousands of the King's lieges in a very few hours.

The extraordinary concourse of people alarmed the government so, that the King's privy council met upon the extraordinary emergent, and resolved, that the earl of Arran should interpose his royal authority, and stop procedure of the lords of justiciary, before whom was a criminal process intended, at the instance of the saids magistrates of Edinburgh, against the deacons of crafts, and to importune the differences betwixt them to be submitted to him. The wise regent complied with the advice, and published the following edict.

" GUBERNATOR,

" Justice and Justice Clerk, and your deputis,  
We greit you weille, FORSAEMEIKLEAS, Wil-

liam Smeherd, Robert Hutchiesonne, James Forret, Thomas Schort, Archbald Dewar, Andro Edgar, George Richardstone, Thomas Ramsay, James Downwieke, William Purdie, William Qubite, being in warde, within the castle of Edinburgh, for alleadged drawing of quhinzearis in the tolbuith of Edinburgh, in presence of the provost and baillies thairof, the xi. day of August instant, and farthbringing of the *Blaw Banner* of the *Blaw Blankett* in our presence, callit, *The Hally Guist*, has found suretie to underlye the law for the samyne, and for all otheris crymes that can be impute to them, the x. day of October nixt to cum, as the act of adjournal maid thairupon beirs: Howbeit, as we are informit, the saidis personis are innocent of the saids alleagit crimis. OUR WILL IS HEIRFORE, and for certain utheris reasonable causes and considerationis moveing us, we charge zow strictly and comandis, that incontinent, efter the sicht hereof, ze desist and seiss frae all preceeding agains the saids persons, or any otheris craftismen of the saids burgh, for the saidis allegett crymes, till the day above written; or for any otheris crimes, actionis, transgressionis, crymis, or offence quatsomever, comitit or done be thame, or any of thame in any time bygane unto the day of the date hereof; but continowe the samyn to the third day of the air. Dischargeing zow othirwayes thair of, and of your offices in that parte in the mene tyme be thir presentis, notwithstanding any writtingis gevin, or to be givene in the contraire, or any pains contentit

therein, as ze will answer to us theirupon. Subscrivit with our hand, and gevine under our signet at Haly-rude house, the first day of September, the zeir of God one thousand five hundred and forty three zeirs.

JAMIS G."

Thus, the crafts defended the rights and liberties of the *Blanket* to the exposing of their lives; for they could not bruik the unjust proceedings of the magistrates, and therefore determined to keep them intire, which they had obtained by an infinite multitude of great actions.

I must here take occasion to remove a common objection against the authority of the *Blue Blanket*, that it never had any legal privileges: For, had not the regent known, that the crafts were warranted to display their colours when the privileges of their incorporations were violate, he would surely have done justice to the magistrates, in punishing these crafts as a seditious rabble, and with the power of the Queen's forces, reduced them to obedience, especially the deacons, by whose authority the lieges were convocate, who were prisoners within the King's garrison: But it is remarkable, though the banner was displayed in his own presence, as his edict relates, he did not punish them for a trespass against law, but was forced to have a recourse to policy, to stop the effusion of christian blood, by interPELLING the judges of justiciary from proceeding

against them for their riot, in assaulting the magistracy in their court of justice with weapons; for doing of which they were certainly culpable, and therefore he obliged them to find bail as to that. We must undoubtedly conclude, they justified their actions in displaying the *Blanket*, otherwise there had certainly been a law enacted, prohibiting them from that practice for the future, under the pain of high treason.

Though the crafts and other citizens of Edinburgh made a bold stand for the glorious reformation, (which was carried on in the reign of this beautiful, learned, but unfortunate lady, Queen Mary, who tenaciously adhered to the interest of the Romish church) in a more tumultuary way than in England, and other reformed countries: Yet had they a just sense of their obedience to Cæsar, and acted under the influence of that christian maxim\*, "That it is the duty of the people to pray for magistrates, to honour their persons, pay them tribute, obey their lawful commands, to be subject to their authority for conscience sake; and that infidelity and difference in religion doth not make void the magistrates just and legal right, nor free the people from due obedience to them." So that their actions, during this reign, when turbulent factions were bandying one another, showed a venerable *decorum*. And the Queen was sensible of their loyalty, as is evident from the preamble of a char-

\* Westminster Confession of Faith, chap. 23. sect. 4.

ter granted by her, and Henry her husband, under  
 her great seal, to the provost, council, and com-  
 munities of the said burgh, and their successors,  
 "Of all and baill the superiority of the village of  
 Leith, with the pertinents and superiority of the  
 inhabitants and indwellers of the same, as of the  
 houses, tenements, annual rents, links, orchards,  
 profits, duties, services, tenants, tenandries, services  
 of free tenants, &c." As is at more length express  
 in the said infeoffment, dated the 4th day of Octo-  
 ber 1565, and the 1st and 23d years of their reign.  
 Which superiority of Leith, the magistrates of Edin-  
 burgh, by a letter of reversion, digged back to  
 the said Queen Mary, under reversion of ten thou-  
 sand marks usual money of Scotland. This supe-  
 riority of Leith was thereafter, by her son and suc-  
 cessor King James VI. assigned to his beloved  
 counsellor Sir John Maitland of Thirleston his chan-  
 cellor and secretary, his heirs and assignies, dated  
 the 7th of July 1587, ratified and approved by the  
 estates of parliament the 29th day of the month and  
 year foresaid; which reversion is renounced by  
 John Lord Thirleston, son and heir to the said Sir  
 John Maitland, with advice and consent of Sir John  
 Cockburn of Clerkington his tutor testamentary, in  
 favour of the provost, bailies, council, deacons, of  
 crafts, and community of the said burgh of Edin-  
 burgh, as is at length contained in the said letters  
 of renunciation, of the date the 26th of December  
 1607, and ratified by the said John Lord Thirles-  
 toun, to the said provost, bailies, council, deacons

of crafts, and community of the said burgh, the 24th of November 1614.

The loyal crafts of Edinburgh gave surprising evidences of their loyalty to their King, and gratitude for the privileges of the Blue Blanket, during the long and peaceful reign of the first protestant King of Scotland, (who with learning and eloquence defended the reformation against cardinal Robert Bellarmine, one of the stoutest pillars of the English hierarchy, and showed how well he merited the royal title, defender of the faith.)

But before I proceed to this reign, I must relate two remarkable passages relating to the crafts, which I had almost omitted.

When faction and tumult possessed an absolute and unlimited sway, during this Queen's reign, the loyalty of the crafts was not at all diminished: for when the Queen had recourse to arms, to oppose the Earl of Murray and his associates, who, under pretence of bringing the Earl of Bothwell, her husband, to a fair trial, as accessory to the late King Henry's murder, had, anno 1567, raised an army against her, and made her prisoner at Carberry-hill; she was brought to Edinburgh; where, instead of allowing her the use of her palace, she was shut up in the provost's house. As she entered the city, covered with tears and dust, and in a garb far below her birth and merit, and insulted by the mob, who cried, *Burn the whore! Burn the paricide.*

This she bore with fortitude of mind becoming a christian, and a Queen ; but next morning, when she opened the windows, and beheld not only strong guards placed before the entry to the house, but a banner displayed on the street, on which was painted her dead husband, King Henry, beneath the shade of a tree, with the young prince by his side, and the motto, *Judge and revenge my cause, O LORD*, she burst into tears, and complained against the affronts she received, begging the people to compassionate her, now become a captive. The honest crafts, joined with other loyal citizens, pierced with pity to see their sovereign thus used, and their ensign displayed, where the ensign of the Blue Blanket used to be erected in the cause of loyalty, crowded to the place, and compelled the conspirators to restore her to her palace of Holy-rood-house.

I must indeed, as a faithful historiographer, relate that, anno 1571, when the associators against the Queen held a parliament in the Canongate, the city of Edinburgh being possessed by the loyalist troops, the crafts, who believed their religion to be in eminent danger, displayed the Blue Blanket, (which, in ancient times, they were in use to do for the defence of religion) at the town of Leith, as Mr Crawford, Historiographer to Queen Anne, relates it, in his memoirs of the affairs of Scotland, during the reign of Queen Mary, p. 210. “ The citizens, who either liked not the Queen, or the new magistrates, went off in an intire body to Leith, and set

up their own standard ; upon which was written, in golden letters, ‘ For God and the King ; ’ and vanquished the loyalists.”

I now proceed to the reign of

## KING JAMES VI. OF SCOTLAND, AND I. OF ENGLAND.

The city of Edinburgh gave the highest testimonies of their love and loyalty to their infant sovereign that they were capable of, and opposed the earl of Morton regent, who ruled the roast, and over-awed the young king's inclinations to mercy. Morton, to gain the affections of the citizens of Edinburgh, anno 1579, caused summon a parliament to meet at Edinburgh, and the king to leave Stirling, where formerly parliaments were held. When his majesty, upon his journey to the capital city, came near the Westport, he alighted from his horse, and a stately canopy of purple-coloured velvet being held over his head, he received the magistrates of the city, who came bare-headed all the way without the gate ; within the gate stood Solomon, with a numerous train in Jewish habits, with the two women contending for the child, as is recorded 1 Kings iii.

As his majesty ascended the West-bow, there hung down from the arch of the old port a large globe of polished brass, out of which a little boy, cloathed like a Cupid, descended in a machine, and



presented him with the keys of the city, all made of massy silver, and very artificially wrought; an excellent concert of musick all the while accompanying the action.

When he came down the High-street as far as the Tolbooth, Peace, Plenty and Justice met him, and harangued him in Greck, Latin and Scottish languages. Opposite to the great church stood Religion, who addressed him in the Hebrew tongue: Upon which he was pleased to enter the church, where Mr. Lawson, a presbyterian divine, made a learned discourse in behalf of those of the reformed religion.

When his majesty came out, Bacchus sat mounted on a gilded hogshod, at the market-cross, distributing wine in large bumpers, the trumpets all the while sounding, and the people crying, "God save the King." At the east gate was erected his majesty's nativity, and above that, the genealogies of all the Scots Kings from Fergus I. All the windows were hang with pictures and rich tapestry, the streets strowed with flowers, and the cannon firing from the castle, till his majesty reached his palace.

Notwithstanding all this pomp and ceremony, which expressed the love and reverence both clergy and laity bore to his sacred majesty, there was a sudden change of affairs. For,

Presbyterian government being established in the

church of Scotland, anno 1592,\* which, it is probable, the wise king would not have altered, had not the English clergy influenced him to admit thoughts of restoring episcopacy; which the Scots clergy perceiving strove to oppose his purpose, and strengthen their own interest. New debates arising grew to that height, that in the year 1596, some noblemen, barons, and ministers being assembled at Edinburgh, and perceiving that the process laid against Mr David Black, who was prosecuted before the privy council for seditious sermons, as stirring the people up to rebellion, wronged the privileges of their ecclesiastick discipline, and withal, being displeased at the clemency shown to the popish lords, plotted resentment.

The king having dissolved the commission of the general assembly by his royal proclamation,† declaring it an unlawful convocation, the commission resolved, "That since they were converted by Christ's warrant to see into the good of the church; *Et ne quid ecclesiæ detrimenti caperet*, they should continue." And sent some of their number to the Octavius, (that was the title commonly given to the eight counsellors that were trusted with the king's affairs) to advertise them of the church's troubles, proceeding from their counsels; and thereafter petitioned the king himself, which was refused, and a protestation entered against the refusal; but some noblemen, with Mr Robert Bruce, hav-

\* Bishop Guthrie's Memoirs. † Spottiswood's Church Hist.

ing procured access to his majesty, Mr Robert said, " They were sent by the noblemen and barons to bemoan the dangers threatened to religion, by the king's dealings against the true professors." " What dangers do you discover ?" said the king. " Undercommuning," said the other ; " our best affected people, that tender religion, are discharged the town." The king asked, " Who they were that durst conveen against his proclamation ?" The Lord Lindsay reply'd, " They durst do more than so, and that they would not suffer religion to be overthrown." Numbers of people were, by this time, thronging unmannerly into the room, whereupon the king, not making any answer, arose and went where the judges sat, commanding the doors to be shut. They that were sent to the king returning to the church, told, " That they were not heard ; and that therefore they were to think of some other course." " No course," said the Lord Lindsay, " but let us stay together who are here, to stand fast to one another, and advertise our friends and favourers of religion to come in to us : For it shall be either theirs or ours." In consequence of this concert, they pitched upon the Lord Claud Hamilton to be their head, and dispatched a letter to him, signed by Mr Robert Bruce, and Mr Walter Balcanqual, to come with diligence and accept the charge : But the fury of the multitude, who attended that meeting, heated by the Lord Lindsay's unhappy expression, did not suffer them to wait upon the general's coming, but presently they

leap'd to arms. Some cried, "Bring out Haman," others cried, "The sword of the Lord and of Gideon, the day shall be theirs or ours." And so great was the zeal of the unwary populace, that, taking their march, they went straight towards the tolbooth of Edinburgh, where the king and his council were sitting, and would have forced open the doors, which, upon the noise of the tumult, were shut, had not his majesty's standard-bearer, John Wat, deacon-conveener of the trades, drawn up his lads, the soldiers of the Blue Blanket, and kept the rabble back till their fever cooled, and the Earl of Mar, from the castle, sent a company of musqueteers to guard the king, which his lieutenant quickly brought down the castle-bank to the Grassmarket, and from thence marched to the foot of Forrester's wynd, and, entering by the Back-stairs, came where the king was; then the king commanded to open the doors, and advanced to the street. Upon notice whereof, Sir Alexander Home of North Berwick, provost of Edinburgh, with the crafts, conveyed the king to his royal palace of Holyroodhouse; from whence, next morning, he went to Linlithgow, where he swore, "Had it not been for the loyalty of the crafts, he would have burnt the town of Edinburgh, and salted it with salt."

By the stedfast adherence of the crafts to their sovereign, even when they did not approve of, but were sorry for his actings, our capital city was preserved from destruction, as by their behaviour afterwards, it flourished in his favours.

On the last of that month of December, the king came to Leith, and staid there all night, giving orders for his entry into the town of Edinburgh next morning, which he did, and called for the magistrates, to hear what they had to say for the late tumult; which indeed was not owing to them, but to the Haous of the clergy and seditious nobles, who practised upon the well-meaning people, making them believe they were "fighting the battles of the Lord;" so true is the maxim,

*Falere plebes singe Deum.*

Sir Alexander Home, provost, Rodger M'Math, George Todrick, Patrick Cochran, and Alexander Hunter, ballies, with a number of the town-council falling down on their knees before the king, presented the following offers :

"That for pacifying his majesty's wrath, and satisfying the lords of council; they should, upon their oath, purge themselves of all knowledge, or partaking in the said tumult; and, as they had already made a diligent search to find out the authors, so they should not cease, until they had brought the trial to the outmost point: Or, if his majesty and council should think fit to take the examination, they should willingly resign their places to such as his highness would appoint, and assist him according to their power: And, because his majesty had taken that tumult to proceed from certain sermons

preached by their ministers, they should be expelled the city never to return, without his majesty's warrant." Upon which the king was reconciled to them.

Thus the crafts behaved as loyally at this juncture as they did during the troubles occasioned by the Earl of Bothwell, when the king was assaulted in his palace of Holyrood-house, which obliged him to cry aloud from the windows, "Treason, Treason."

The report of the accident going to the city of Edinburgh, the citizens went to arms, and made towards the palace to give the king relief, who showed himself from a window to the people, gave them thanks for their readiness, and desired them to return to their dwellings. As the citizens gave repeated instances of their valour and loyalty to the king, while he resided amongst us, so, after his accession to the throne of England, and when he returned to his native country, Scotland, and made his entry into Edinburgh, 16th of May 1617, joy appeared in every one of their countenances; they were ready to cry out in the words of Ben Jonson's *Magnificent Lady*.

Now let our longing eyes enjoy their feast,  
And fill of thee, our fair shap'd god-like maid.  
Then set a banquet unto all our senses;  
Thy form doth feast our eyes, thy voice our ears,  
As if we felt it ductile thro' our blood.

This passionate love is gracefully expressed by the famous poet and orator, William Drummond of Hathornden, in his speech to the king, in name of the town of Edinburgh.

“ SIR,

“ IF nature could suffer rocks to move, and abandon their natural places; this Town, founded on the strength of rocks, (now by the clearing rays of your majesty's presence, taking not only motion but life) had, with her castle, temples, and houses, mov'd towards you, and beseech'd you to have acknowledg'd herself your's, and her indwellers your most humble and affectionate subjects; and to believe, how many souls are within her circuits, so many lives are devoted to your sacred person and crown. And here, Sir, she offers, by me, to the altar of your glory, whole hecatombs of most hearty desires, praying all things may prove prosperous to you; that every virtue and heroick grace which make a prince eminent, may, with a long and blessed government, attend you; your kingdoms flourishing abroad with bays, at home with olives. Presenting you, Sir, who art the strong key of this little world of Britain, with these keys which cast up the gates of her affection, and design you power to open all the springs of the hearts of those her most loyal citizens; yet this almost were not necessary: For as the rose, at the fair approach of the rising sun, displays and spreads her purples; so, at the very noise of your happy return to this

your native country, their hearts, if they could have shin'd through their breasts, were, with joy and fair hopes, made spacious ; nor did they ever, in all parts, feel a more comfortable heat, than the glory of your presence at this time darts upon them.

“ The old forget their age, and look fresh and young, at the appearance of so gracious a prince ; the young bear a part in your welcome, desiring many years of life, that they may serve you long. All have more joys than tongues : For as the words of other nations far go beyond, and surpass the affections of their hearts ; so, in this nation, the affection of their hearts is far above all they can express by words. Deign then, Sir, from the highest of majesty, to look down on their lowness, and embrace it, accept the homage of their humble minds ; accept their grateful zeal ; and, for deeds, accept their great good-will, which they have ever carried to the high deserts of your ancestors, and shall ever to your own, and your royal race, whilst these rocks shall be overshadowed with buildings, buildings inhabited by men, and while men may be indued either with counsel or courage, or enjoy any piece of Reason, Sense, or Life.”

This speech was followed by another, delivered at the West-port of Edinburgh, when his majesty entered, by Mr John Hay, Town-clerk depute.

“ How joyful your Majesty's return, gracious



and I, your Sovereign, in to this your native town, from that kingdom due to your sacred person by royal descent, the countenances and eyes of your Majesty's loyal subjects speak for their hearts. This is that happy day of a new birth, ever to be retained in fresh memory, with consideration of the goodness of Almighty God considered, to be acknowledged with admiration, admired with love, and loved with joy; wherein our eyes behold the greatest human felicity our hearts could wish, which is to feed upon the royal countenance of our true phoenix, the bright star of our northern firmament, the ornament of our age, wherein we are refreshed and revived with the heat and bright beams of our sun (the powerful adamant of our wealth) by whose removing from our hemisphere, we were darkened, deep sorrow and fear possessing our hearts (without envying of your Majesty's happiness and felicity) our places of solace ever giving a new heat to the fever of the languishing remembrance of our happiness; the very hills and groves, accustomed of before to be refreshed with the dew of your Majesty's presence, not putting on their wonted apparel, but with pale looks representing their misery for the departure of their Royal King.

"I most humbly beg pardon of your most sacred majesty, who, most unworthy, and ungarmented by art or nature with rhetorical colours, have presumed to deliver your sacred Majesty, formed by nature, and framed by art and education to the perfection of all eloquence, the public message of your

Majesty's loyal subjects here convened, on the  
 knees of my heart; beseeching your sacred Maje-  
 sty, that my obedience to my superior's commands,  
 may be a sacrifice acceptable to expiate my pre-  
 sumption, your Majesty's wonted clemency may  
 give strength and vigour to my distrustful spirit,  
 in gracious acceptance of that which will be deliver-  
 ed; and pardon my escapes. Receive then, dread  
 Sovereign, from your Majesty's faithful and loyal  
 subjects the magistrates and citizens of your high-  
 ness's good town of Edinburgh, such welcome as  
 is due from these, who, with thankful hearts, do ac-  
 knowledge the infinite blessings plentifully flow-  
 ing to them from the paradise of your Majesty's  
 unspotted goodness and virtue, wishing your Ma-  
 jesty's eyes might pierce into their very hearts, to  
 behold the excessive joy inwardly conceived of the  
 first messenger. Your Majesty's princely resolu-  
 tion to visit your Majesty's good town, increased  
 by your Majesty's abstinence, in prosecuting what  
 was so happily intended, and now accomplished by  
 your Majesty's fortunate and safe return, which no  
 tongue, how liberal soever, is capable to express.  
 Who shall consider with an impartial eye, the con-  
 tinual carefulness your Majesty had over us from  
 your tender years, the settled temper of your Ma-  
 jesty's government, wherein the nicest eye could  
 find no spot; yourself, as the life of the country, the  
 father of the people, instructing not so much by pre-  
 cept, as example; your Majesty's court the mar-  
 riage place of wisdom and godliness, without im-

piety; cannot refuse to avouch: But as your prudence has won the prize from all Kings and Emperors, that stand in the degree of comparison; so hath your Majesty's government been such, that every man's eye may be a messenger to his mind, that your Majesty stands the quintessence of ruling skill of all prosperous and peaceable government, much wished by our forefathers, but most abundantly enjoyed by us, praised be God, under your sacred Majesty. For if we shall, in a view, lay before us the times bypast, even since the first foundation of the kingdom, and therein consider your Majesty's most noble progenitors, they were indeed all princes renowned for their virtues, not inferior to any Kings or Emperors of their time, they maintained and delivered their virgin sceptres unconquered, from age to age, from the foundation of the most violent floods of conquering swords, which overwhelmed the rest of the whole earth, and carried the crowns of all other Kings of this terrestrial ball unto thralldom; but far short of your Majesty's nature, having placed in your sacred person alone, what in every one of them was excellent, the senate house of the planets being, as it were convened at your Majesty's birth, for decreeing of all perfections in your royal person, the heavens and earth witnessing your heroical frame, no influence whatsoever being able to bring the same to a higher degree. If we shall bring to mind the tumultuous days of your Majesty's more tender years, and therein your Majesty's prudence, wisdom and con-

stancy, in uniting the disjointed members of the common wealth, who will not, with the Queen of Sheba, confess he has seen more wisdom in your royal person, than report hath brought to foreign ears; and there is not of any estate or age within this kingdom, who has not had particular experience of the same, and sensibly felt the fruits thereof, the fire of civil discord, which, as a flame, devoured us, was thereby quenched, every man possessed his own in peace, reaping that which he had sown, and enjoying the fruits of his own labours, your Majesty's great vigilance and godly zeal in propagating the gospel, and defacing the monuments of idolatry, banishing that Roman antichristian hierarchy, and establishing our church, repairing the ruins thereof, protecting us from foreign invasions, the rich trophies of your Majesty's victories more powerfully atchieved by your sacred wisdom, deserves more worthily than those of the Cæsars, so much extolled by the ancients. All ages shall record, and posterity bless Almighty God, for giving us their forefathers a king, in heart upright as David, wise as Solomon, and godly as Josias.

“ And who can better witness your Majesty's royal favour and beneficence, than this your good town of Edinburgh, which being founded in the days of that worthy King Fergus I. the first builder of the kingdom, and famous for her unspotted fidelity to your Majesty's most noble progenitors, was by them enriched with many freedoms, priviledges and dignities; all which your Majesty not only confirm-

ed; but also, with accession of many more enlarged; beautified her with a new erected college, famous for profession of all liberal sciences, so that she justly doth acknowledge your Majesty the author and conservator of her peace, her sacred physician, who binds up the wounds of her distracted commonwealth, the only *magnes* of her prosperity, and the true fountain, from whence under God, all her happiness and felicity floweth, and doth in all humanity record your Majesty's royal favour extended to her at all times.

Neither hath the ocean of your Majesty's virtues contained itself within the precinct of this isle: What ear is so barbarous, that hath not heard of the fame of your Majesty? What foreign prince is not indebted to your sacred wisdom? What reformed church doth not bless your Majesty's birth day, is it not protected under the wings of your sacred authority, from antichristian locusts, whose walls, by the sacred wisdom wherewith your sacred person is endowed, hath been battered and shaken more, than did the Goths and Vandals the old frame of the same, by the sword: And for your sacred virtue, your Majesty deserves to be Monarch of the world: So for your piety and unfeigned zeal, in propagating and maintaining the gospel, does, of due, appertain to your Majesty, the titles of most christian and catholic king.

For all which, your Majesty's most royal favour, having nothing to render, but that which is due, we your Majesty's most humble subjects,

prostrate at your sacred feet, lay down our lives, goods, liberties, and every thing that is dear to us, vowing to keep to your sacred Majesty, unspotted loyalty and subjection, and ever to be ready to consecrate and sacrifice ourselves for maintainance of your royal person and estate, praying to the eternal, our God, that peace may be within your Majesty's walls, and prosperity within your palaces, length of days to your sacred person; that from your Majesty's loins may never be wanting one to sway the sceptre of these your kingdoms, and that mercy may be to yourself and your seed for ever."

After the delivery of this speech, his Majesty went to the great church; and there having heard sermon from the archbishop of St. Andrews, primate of all Scotland, proceeded on his march to his palace of Holy-rood-house; at the gate of the inner court was presented to his royal hands, a book in manuscript, of curious and learned verses in Greek and Latin, entitled, *Acadamæ Edinburgensis Congratulatio*, and a speech made in name of that university by Mr Patrick Nisbet. Next day, his majesty was pleased to honour the university with his presence at a philosophical disputation in the oriental languages, by the professors of philosophy, Mr John Adamson, Mr James Fairly, Mr Patrick Sands, Mr Andrew Young, Mr James Reid, and Mr William King. When the exercise was over, his majesty was pleased to compliment the dispa-

tants in the following poem, which by them was variously paraphrased in Latin.

As *Adam* was the first of men,  
Whence all beginning take ;  
So *Adam-son* was President,  
And first man of this act.

The Thesis *Fair-lie* did defend,  
Which though they Lies contain ;  
Yet were fair Lies, and he the same  
Right fairly did maintain.

The field first entered *Mr Sands*,  
And there he made me see,  
That not all Sands are barren Sands,  
But that some fertile be.

Then *Mr Young* most subtly  
The Theses did impugn ;  
And kythed *old* in Aristotle,  
Although his name be *Young*.

To him succeeded *Mr Reid*,  
Who, tho' *Red* be his name,  
Need neither for his dispute blush,  
Nor of his speech think shame.

Last enter'd *Mr King* the lists,  
And dispute like a King,  
How Reason, reigning like a Queen,  
Should anger under-bring.

To their deserved praise have I  
Thus play'd upon their names :  
And wills this college hence be call'd  
*The College of KING JAMES.*

Manifold honours the King put upon this his Good Town of Edinburgh, in the castle whereof he was born ; as appears by the inscription yet remaining in the room where his mother Queen Mary was delivered of him, which runs thus :

O Jesu Lord, who crownit was with thorn,  
Preserve the birth, whais badgie here is born ;  
And grant, O Lord, that whate'er of her proceed,  
May be unto thy honour and glory. Soe beid,

His majesty, by a charter under his great seal, dispones to the provost, baillies, town council, and community of the burgh of Edinburgh, the jurisdiction, haven and harbour of Leith, and makes and constitutes them judges amongst the skippers, masters and mariners in Leith, and all other skippers, masters and sailors, as well his subjects, as foreigners, being for the time with their ships, boats or barks within the same village of Leith, and harbour of the same, in all sea-fareing actions and causes whatsoever ; with power to them to make acts and statutes for the increase of sailing. And dispones to them the prime gilt to be uplifted for sustaining of poor indigent seamen within the said village of Leith, forth of the freight of every tun of



goods, in manner specified in the said charter, to be applied to the use of the said poor. This charter is dated at Whitehall, 3d April 1616.

By another charter under the great seal, he confirms to the magistrates, town council, crafts, and community of the said burgh, and their successors, all former infeftments granted to them by his predecessors, of the heritable offices of sheriffship, crownry, which contains a new gift of the sheriffship and crownry within the said burgh, common mills thereof, common muir, marish, loch, parts, streets, common ways, passages and lunnings leading to and from the same; and especially the passage leading to Leith, upon both sides of the water thereof, and to the said village of Leith, haven of the samen, and within the harbour and village of Newhaven, and village of Leith, havens, ~~roads~~, harbours and bulwarks thereof, and within the lands of common closets, burshoill, passages, and other bounds whatsoever, lying within the liberty of the said burgh of Edinburgh. Dated at Whitehall, 3d April 1616.

By a gift under his great seal, grants to the said provost, baillies and council, the power of having the Sword carried before them, riding of the marches or bounds thereof, and of the office of justice of peace, in manner therein contained. Dated at Whitehall, 10th November 1609.

By another gift, he enlarges their powers of justices of peace, in which they are infeft. Dated at Hampton-court, 25th September 1612.

By another gift and infeftment, grants to them all fines and amerciaments, belonging to the office of sheriff-ship and justiciaries of peace. Dated at Whitehall, 17th September 1618.

By another charter under the great seal, disposes to them the custom or excise (and to their successors) of four pounds Scots, forth of every tun of wine to be retailed and vented in smalls within the said burgh, liberties and jurisdiction of the same, to be uplifted by their treasurers, collectors, and others in their names, from the retailers, vintners, tapsters, and sellers of the same, in all time coming. Dated at Whitehall, 10th November 1609.

By a ratification of the said gift, and new disposition, he disposes the foresaid custom and excise of four pound, forth of every tun retailed within the said burgh, and within the village of Leith, in all parts within the same upon the south side of the water of Leith. Dated at Hamptoun, 25th September 1612.

By another under the great seal, power to them and their successors, to erect a weigh-house at the over-tron of the said burgh, with diverse liberties, duties, and immunities therein contained. Dated at Royston, 9th December 1611.

By a charter under his great seal, disposes that part of the lands of high-rigs, containing 10 acres of land or thereby. Dated at Edinburgh, 30th July 1618.

By a gift under his great seal, gives and grants

the Jedgry of salmon, herring, and white fish, packed and peilled within the kingdom of Scotland. Dated at Royston, 19th October 1618.

By another gift under his great seal, the power of being over-seers and visiters of all measurers and sellers of cloath, stuffs and stockings, made in the said village of Leith and sheriffdom of Edinburgh. Dated at Whitehall, 8th March 1621.

By a charter under his great seal, dated at Stirling, 14th April 1582, ratifying a charter made by Queen Mary under her great seal. Dated 13th March 1566, of the lands, tenements, houses and biggings, churches, chaplainries, altarages and prebendaries in whatsoever churches, chaples or colleges, within the liberty of the said burgh, founded by whatsoever person, whereof the saids chaplains and prebends were in possession, with the yards, orchards, annualrents, teinds, services, profits, duties, emoluments which pertained thereto, and of all lands which pertained to the black friars and gray friars.

By another charter, he ratifies and approves the demission and ratification made by John Gib, in favours of the said burgh, of the provostry of the Kirkfield, haill lands and biggings belonging to the same. And disposes the liberty of a college, and repairing sufficient houses for accommodating the professors of philosophy, humanity and languages, theology, medicine, law and all other sciences ; and electing sufficient professors for teaching the said professions ; and for that effect, disposed to them

the provostry of Kirkfield, with the tenements, fruits, possessions, rents and duties thereof.

By another charter under his great seal, 4th April 1584, considering, that the burgh of Edinburgh had been at great expences in erecting the said college, and had gifted great sums for sustaining the professors, for instructing the youth, he disponed to the good town, for the use of the said college, and for maintainance of the principal and regents, the arch-deanry of Lothian, containing the parsonage of Curry, with the manse, glebe and kirk lands, teinds and duties of the same.

By another charter under his great seal, 26th May 1587, for the great expences wared out by the good town, in erecting an hospital for maintaining their ministers, disponed to the town the provostry of the 'Trinity College, house-rents, kirkteinds, and fruits thereto pertaining.

By another charter under his great seal, 29th July 1587, ratifies the infeoffments granted by himself and Queen Mary his mother, of the said kirk-lands, Trinity College, Provostry of kirk-field, and arch-deanry of Lothian, for the use of the ministers, college and poor.

By another charter under the great seal, dated at Bear-boar castle 1612, ratifies all former grants of the said kirk-lands, provostries of Kirkfield, and Trinity college, and arch-deanry of Lothian, with a new gift of the saids haill kirk-lands, for maintaining the ministers, college and poor.

Thus did that just and gracious prince show his beneficence to our metropolis, as the wise king Solomon, in his book of Ethicks, remarks, *When the righteous are in authority, the city rejoiceth; but when the wicked bear rule, the people mourn.* And being a peaceful prince, as well as generous, he poured oil into the wounds of his people, and healed the growing contentions betwixt the merchants and trades, by the subsequent Decreet-Arbitral :

At Haly-ruid-house, the twenty twa day of Apryl, the yeir of God one thousand five hundred four score three years; We Robert Fairly of Braid, Sir Archibald Naper of Edinbellie, knight, and James Johnstoun of Elphingstoun, judges-arbitrators, chosen for the part of Mr. Michael Chisholm, Andrew Sclater, John Adamsone, and William Fairlie, bailies of Edinburgh, Mr John Prestoun dean of gild, Mungo Russel, treasurer, John Johnstoun, Robert Ker, younger, Henry Charters, John Morisone, William Maul, John Harwood, John Robertstone, William Inglis, Alexander Naper, William Nisbet, merchants; being on the counsel of the said burgh, for themselves, and in name and behalf, and as commissioners for the hail merchants, indwellers of the said burgh, on the one part, and John Cockburn of Ormestoun, Mr Robert Pont, provost of Trinity-college, and Mr David Lindsey, minister of Leith, judges-arbitrators chosen for the part of James Fergusone, bower, John Bairnsfather, tailyeour, twa of the Craftsmen,

being on the counsel of the said burgh, Gilbert Prymrose, deaken of the Chirurgians, John Watt, deaken of the Hammermen, William Hoppringle, deaken of the Tailyeours, Edward Galbraith, deaken of the Skinners, Edward Hairt, deaken of the Goldsmiths, Adam Newton, deaken of the Baxters, Thomas Dicksons, deaken of the Furriers, Andrew Williamsone, deaken of the Wrights, William Bickerton, deaken of the Maissons, James Ker, deaken of the Fleshers, William Weir, deaken of the Cordiners, Thomas Wright, deaken of the Websters, William Cowtts, deaken of the Wakers, and William Somer, deaken of the Bonnet-makers for themselves, and in name and behalf, and as commissioners for the haill Craftsmen, indwellers of the said burgh, on the uther part: And the right potent and illuster prince James, be the grace of God, King of Scots, our Sovraign Lord, odsman and oversman, commonly chosen be advice and consent of baith the saids parties, anent the removing of all questions, differences and controversies, quhilks are, or hes been betwixt the saids merchants, concerning whatsoever cause or occasion whereupon debate or question did arise in any time betwixt them. And thereupon, baith the saids parties being bund, oblist, and sworn, to stand, abide, underly, and fulfil the decreet-arbitral, and deliverance of us the saids judges and oversman, but appellation, reclamation, or contradiction, as at length is contained in ane submission made thereupon; baith the saids parties clames and griefs

given in be them, with the answers made thereto, and their rights, reasons, and alledgances being heard, seen, and considered be us, and we therewith being reply advysit, after many sundry conventions and meetings, with lang travels tane hereanent, hes all in ane voice accordit, decernit, and concludit, upon the heads and articles following :

*First*, To take away all differences quhilk hes been heretofore, concerning the persons who had the government of the town, their number, power, or authority, and manner of their election ; it is finally accordit and decernit thereupon as follows :

### MAGISTRATS.

The magistrats, sic as provest, bailies, dean of gild, and thesaurer, to be in all tymes coming, of the estait and calling of merchants, conforme to the acts of parliament ; and if any craftsman exerceand merchandize, sall for his guid qualities be promovit theirto, in that case he sall leive his craft, and not occupy the same be himself nor his servants during the tyme of his office, and sall not return theirto at any tyme thereafter, quhill he obtain special licence of the provest, bailies and counsel to that effect.

### COUNSEL.

The counsel to consist of ten merchants, *to wit*,

The auld provest, four auld bailies, dean of gild and thesaurer of the next year preceeding, and three merchants to be chosen to them; and als to consist of eight craftsmen their of, sex deakens, and twa uther craftsmen, makand in the hail the said counsel eighteen persons, and this by the office-men of that year, *to wit*, the provest, bailies, dean of gild, and thesaurer.

### ELECTION.

And as to the manner of their election, It is first generally accordit and agriet, That na manner of person be chosen provest, bailies, dean of gild, or thesaurer, suppose they be burgesses of the burgh, and able therefore, without they have been a year or twa upon the counsel off before. And anent the counsel, the auld maner of giving in [of tickets be the deakens, out of the quibilk the twa craftsmen were yearly chosen, to be abrogat, cease and ex-pyre in all tymes coming, swa that the saids two craftsmen shall be chosen yearly, without any in-giving of tickets, indifferently of the best and wor-thiest of the crafts, be the saids provest, bailies, dean of gild, thesaurer and counsel allanerly, and nane to be on the counsel above twa year together, except they be office-men, or, be vertue of their of-fices, be on the counsel. Sicklike, anent the lytts to the bailies, they sall not be dividet nor casten in four ranks, three to every rank, as they were wont to be; bot to be chosen indifferently, ane out of



the twelff lytts, ane uther out of eleven lytts, the third out of ten, and the fourt out of nyne lytts. Anent the deakens, That nane be electit deaken, except he that hes been an maister of his craft twa year at least; and that nane of them be continued in their offices of deakenship above twa year togidder. Last in general, That nane have vote in lytting, voiting, electing of the provest, bailies, counsel, deakens, dean of gild, or thesaurer, but the persons hereafter following, in maner after specifiet.

### ELECTION IN SPECIAL OF DEAKENS.

And to proceed to the said election: It is found guid to begin at the choosing of the deakens of crafts, quhilke are fourteen in number, *to wit*; Chirurgeans, Goldemyths, Skynners, Furriers, Hammermen, Wrights, Masons, Tailyeours, Baxters, Fleshers, Cordiners, Websters, Wakers, Bonnet-makers: Swa the deakens now present shall stand and continue quhil the third counsel-day of before the said time of election of the new counsel, quhilke was on the Wednesday next preceeding the feast of Michaelmass; upon the quhilk third counsel-day, the provest, bailies, and counsel now standand, extending to nineteen persons, and fra thence furth yearly, and ilk year, the provest, bailies, and counsel, constitute of the said twenty-five persons, sail call in before them the saids deakens of crafts, every ane severally, and inquire their opinion and

judgment of the best and worthiest of their crafts ; thereafter, the saids provest, bailies, and counsel shall nominat and lytt three persons of the maist discreet, godly, and qualified persons of every ane of the saids fourteen crafts, maist expert hand-labourers of their awen craft, burgesses and freemen of the burgh of Edinburgh, whereof the auld deaken shall be ane, and cause deliver their names to the deakens, every ane according to their craft. Quhilk deakens, on the morn thereafter, sall assemble and convey their crafts, and every craft be themselves, furth of thir names shall elect 'ane person wha sall be their deaken for that year ; and, upon the next counsel-day after the said election, the auld deakens, with some of the masters of their crafts, sall present the new deakens to the counsel, quha sall authorize them in their offices.

### NEW COUNSEL OF DEAKENS.

*Next,* To proceed to the election of the new counsel. The said day of presenting of the new deakens, the provest, bailies, and counsel now standand of nineteen persons, and fra then furth, the said day yearly ; the provest, bailies and counsel, of twenty five persons, sall choose furth of the saids fourteen deakens, sex persons to be adjoined with the new counsel for the year to come, and to have special vote in lytting and choosing of the provest, bailies and counsel ; and the same day, the auld sex deakens quhilk was upon the counsel the

year preceeding, to be removed, and have na farther vote for that year, except some of them be of the number of the new elected deakens.

### NEW COUNSEL OF MERCHANTS AND CRAFTS.

*Thereafter*, Upon the Wednesday next preceeding Michaelmass ilk year, the provest, bailies, dean of gild, thesaurer, and ten merchants of the counsel, and the said sex deakens, and twa craftsmen, and in the haill twenty five persons, and twenty sex votes, be reason of the provest's twa votes ordinarily standand at all tymes, sall convene and choose the new counsel, to the number of eighteen persons, to wit, the auld provest, bailies, dean of gild and thesaurer of that year, and the said sex deakons, to make thirteen persons thereof, and to them to be chosen three merchants, and twa craftsmen, and thir persons to be callit the new counsel, and if any person of the merchants chosen upon the counsel, happens to be put on the lytte of ane uther office, and promovit thereto, an uther sall be chosen in his room be the saids provest, bailies and counsel.

### LYTTS OF MAGISTRATS.

*Thirdly*, To proceid to the choosing of the lytts to the magistrats and office-men, sic as provest, bailies, dean of gild and thesaurer, upon the Friday

nixt thereafter, there sall convene the said new counsel of eighteen persons, and the auld counsel constitute of twelff persons, viz, ten merchants, and twa crafts-men, and in the hail thretty person's to the provest's odd vote; quhilks persons so solemnately protesting before God, that they shall choose the persons whom they find maist meet, without favour, hatred, or any kind of collusion; then sall begin and choose the lytts to the said magistrats and office-men, to every ane of them three lytts; that is to say, to the provest, twa lytts with himself; to the four bailies, every ane of them three lytts, the auld bailies not beand ane, except they be new chosen thereto; to the dean of gild, twa lytts with himself; and to the thesaurer, twa lytts with himself: Quhilk hail lytts be of the order and calling of merchants, as said is.

### ELECTION OF MAGISTRATS.

*Fourthly,* To proceed to the electing and choosing of the said magistrats and office-men; upon the Tuesday nixt after Michaelmass yearly, there sall convene the saids thretty persons, of new and auld counsel, and with them the rest of the deakens of crafts quhilks are not of the counsel, extending to eight persons; the hail persons ssa convenand, extending to thretty eight persons by the provost's odde votte, whereof twenty merchants, and eighteen crafts-men; quhilks persons sall begin at the lytts of the provest, and every ane in their awen

rank, give their votes to sic as they find meet for the weill of the town, according to their conscience and knowledge, but feid or favour; and on whom greatest number of votes sall fall, that he be sworn, receivit and admittit provest for that year; and swa to proceed thorow the lytts of the bailies, dean of gild and thesaurer, quhill the saids election be compleatly endit. The saids provest, bailies, dean of gild, thesaurer and counsel, electit, as said is, make and in the haill twenty five persons; they only, and nae uthers, sall have the full government and administration of the haill common-weal of this burgh, in all things, as the provest, bailies, and counsel thereof, or of any uther brugh had of before, or may have hereafter, be the laws or consuetude of this realm, infeoffments and priviledges grantit to this town be our Sovereign Lord's maist noble progenitors, exceptand always thir causes following, in the quhilks the haill fourteen deakens of crafts sall be callit and adjoined with them, to give their special vote and consultation thereinto, to wit, in election of the provest, bailies, dean of gild and thesaurer, as said is, in setting of fees, or any manner of tacks, attour the yearly rowping, on Martinmass even, in giving of benefices, and uther offices in brugh, in granting of extents, contributions, emprimits, sicklike bigging of common werks, and in disposing of the common-good, above the sum of twenty pound togidder.

WAIRNING OF THE DEAKENS AND  
COUNSEL.

Providing nevertheless, that the deakens not of the counsel, or any of them, beand personally warned to that effect, and absenting themselves, swa of the last deakens or any uther that was in lytt with him that yeir, shall supplie their room; and they beand personally warned, and absent, the rest compearand sall have power to proceed. If any of the provest, bailies, and counsel be absent, the rest wha are present sall choose an other in their room. And to avoid all suspicion that hes risen in times past, through the particular assemblies and conventions, contrair to the acts of parliament, and to the trouble of the quyet estait of this brugh.

## CONVENTIIONS.

It is agriet and concludit, that nather the merchants among themselves, nather the crafts and their deakens or visitors, sall have, or make any particular, or general conventions, as deaken with deakens, deakens with their crafts, or crafts among themselves, far less to make privat laws, or statutes, poynd and distrenzie at their awen hands for transgressions, by the advice and consent of the provest, bailies and counsel.

**DEAN OF GILD MAY CONVEEN HIS  
COUNSEL.**

Exceptand always, that the dean of gild may assemble his brethren and council in their gild courts, conform to their ancient lawes of the gildrie, and priviledges thereof: And that any ane craft may conveyen together amang themselves, for the choosing of their deakens at the tyme appointit thereto, and in manner before exprest; making of masters, and trying of their handie-wark allanerly. And if any brethren, or deakens of crafts, sall find out, or devyse any good heids, that may tend to the weill of their craft, they sall propone the same to the magistrates, wha sall set forward an act or statute thairupon.

**COMMISSIONERS.**

*Item,* As tuitching the commissioners in parliament, general counsel, and commissioners in conventioun of burrows, it is thought guid by the commissioners, that in all tymes coming be ane of the saids commissioners for the brugh of Edinburgh, sall be chosen be the said provest and bailies, furth of the number and calling of the crafts-men, and that person to be ane burgess and gild brother of the brugh, of the best, expert and wise, and of honest conversation.

## AUDITORS.

*Item*, It is agreed, that the auditors of all the towns compts sall hereafter be chosen of equal number of merchants and crafts-men be the provest, bailies, and counsel.

## GILDRIE.

*Item*, Toward the lang controversies for the gildrie, it is finally with common consent, appointit, agriet and concludit, that als weill craftsmen, as merchants, sall be received and admitted gild-brether, and the ane not to be refusit, or secludit therefrae mair nor the uther, they being burgesses of the burgh, als meit and qualified thairfore ; and that gild-brether have liberty to use merchandice. Their admission, and tryal of their qualification, to be in the power and hands of the provest, bailies, thesaurer, and counsel, with the dean of gild, and his counsel, quhilk sall consist in equal number of merchants and crafts-men, gild-brether, not exceeding the number of sex persons, by the dean of gild himself ; and that no person, of what faculty soever he be, sall bruik the benefit of an gild-brether, without he be receivit and admittit thereto, as said is.

## BURGESSES, CRAFTS.

*Item*, That na manner of person be sufferit to



use merchandice, or occupy the handie wark of ane free crafts-man within this burgh, or yet to exerce the liberty and priviledge of the said burgh, without he be burgess and free-man of the same.

### EXTENTS.

*Item*, Because the merchants and crafts-men of this burgh, are now to be incorporate in ane society, and to make an hail town, and an common-weill it is thought guid and expedient, and concludit, to abrogate the former custome of dividing and setting of extents, wherein the merchants payit four parts, and the crafts the fift part. And therefore it is agried, that as they watch and waird together : Swa in all extents, emprimits, contributions, and the like subsidies to be imposat upon the burgh, merchants and crafts-men to bear the burden and charge thereof indifferently overheid, according to their ability and substance, throw the hail quarters of the town, without division of the rolls in merchants and crafts-men in any tyme coming ; the extentours sall be of equall number of merchants and crafts-men, eight persons of the ane calling, and eight persons of the uther, to be electit, sworn and receivit be the provest, bailies, and counsel, out of the maist discreit and skilful of all the town, void of all partial affectioun and hatred : And that nae person usand the trade of merchant or crafts-man, and occupyand the freedom of the burgh, and able to pay any extent, not beirand the office of provest or

baillies in the mean time, sall be any wayis exemit frae the real and actual payment thereof.

### COLLECTIONOUN.

*Item,* As the hail body of the town, consistand of merchants and crafts-men, does beir an common burden of watching, wairding, extenting, and of the like public charges, having an commoun good proper to nane, swa neidful it is for making an equal unity, and charitable concord, that there be in the hail town but an collection, and an purse, not peculiar to any, but common to all, of the haill duties and casualities, callit the entres silver of prentices, up-sets, ewkly pennies, unlaws, and sicklike, to be collectit in all tyme coming, and received baith of merchants and crafts-men, and put in an common purse, and to that effect the merchants to take and have prentices, as weill as crafts-men, and to be obliest theinto, and na prentice alwayes to be received of ather of them, for shorter tyme nor the space of fyve years compleit. And for the better knowledge to be had heirof, and for observing an good ordour in collectionoun of the same, that there be an commoun book made, keipit be the commoun clerk of this brugh present, and to come, wherein the names of all prentices to merchants and crafts-men, the name of their master, day of their entries, and space of their prenticeship, sall be insert and buikit: For the quhilk, the clerk sall have at their buiking of ilk person, sex pennies, and for the out-

draught twelff pennies, quhilk buik sall be to the prentice an sufficient probation of his entres, and an charge to the collectors of the said dewties. If any man be an prentice an heireafter, and not put in the said buik, his prenticeship sall be to him of na effect. Alswa, be reason every industry is not of like valour and substance, it is declarit what ilk rank of degree of prenteisses sall pay, to wit, the merchant prenteis, and sic kind of people as were wont to extent with them, and are not under an of the said fourteen crafts, to pay at his entres the day of his buiking, to the said collectionn thirtie shilling, and at his up-sett, or end of his prenteiship fyve pund. The prenteis to an skinner, chirurgéan, goldsmyth, flesher, cordiner, tailyeour, baxter, and hammermen, at their entry and buiking, to the said collectionn twenty shillin, and for their up-sett fyve pund: The prenteis to an masoun and wright, at his entrie threteen shilling four penneis, and his up-sett, three pund sex shilling eight pennies. The prenteis to an webster, waker, bonnet-maker, furrer, at his entry, ten shilling, and for his up-sett fyftie shilling; and their dewties to be tane by their owkly pennies, and dewties of their burgeships. And to cause all persons to be mair willing to enter themselves in prenteiship with the burgesses and friemen of the brugh, this priviledge is grantit to the saids prenteises, that they sall pay na mair for their burgeship to the dean of gild, but fyve pounds by the dewties foirsaid: And in augmentation of the said collectionn, when any person

sall happen to be made burgesses of this brugh, wha was na prenteis to an merchant, or crafts-man, frie burgess of the said brugh, or hes not compleit his prenteiship, sall pay to the said collection at his admissioun, the double of the haill prentecis or entres silver, up-sett and buiking, by the dewty payit to the dean of gild for his burgeship, or gildrie, quhilk is twenty pundis for his burgeship, and forty pound for his gildrie, the priviledge always of the bairns of burgesses and gild brether not being prejudged heirby, quha sall pay the auld and accustomed dewty to the dean of gild allanerly. Thir dewties and collectionis, or casalties of entres silver, up-setts, owkly pennies, un-laws, and sic like, to be received in all tyme coming, of all merchants and crafts-men indifferently, put in the said common purse, and imploit be the advice and command of the provest, bailies and counsel, for support and relief of the failyiet and decayit burgesses and crafts-men, their wyfes, bairns, and auld servants, and other poor in-dwellers of the town. The provest, bailies, counsel, and haill deacons every yier after election of the magistrates, sall choose the collectors of the said dewties and casualities, of equal number of merchants and crafts-men, and to devyse and set down sic good ordour as they sall find meet and expedient for the perfyte and readie in-bringing thereof. And last, the said collectors sall make yeirly compts of their intromissioun therewith, at the tyme of making of the town's compts, and sall find sufficient caution at their admissioun,

for compt, reckoning and payment. *Item*, It is ordained, that baith the saids parties, merchants and crafts-men now present, and their successors, sall inviolably observe, keip, and fulfill this present appointment and decreit arbitral, and every heid, clause, and article conteinit therein. Likeas, his Majesty, and the saids judges, wills and ordains them, with willing hearts, to put in oblivion all by-past enormities, imbrace and intertein love and amity, and as they are of ane city, swa to be of ane mind; then sall they be acceptit of God, stop the mouths of them quhilk tuik occasion be their division to slander the truth; then sall they be mair able to do our Sovereign Lord acceptable service, and have ane standing and flourishing common-weall. And finally, his Majesty and the saids judges will esteem their lang travels fruitfully bestow it.

#### CERTIFICATION OF THE SETT.

*Attour*, His majesty and the saids judges, ordains the practice and execution of this present appointment and decreet to be and begin after the day and date hereof, and to continue, and be observit and keipit as ane perpetual law in tyme coming; and whasoever contraveins the samen, sall be repute and halden ane troubler of the quiet estate of the common-weal, incurre the note of infamy, and for-fault and tyne their freedom for ever, and other-ways to be persewit and punishit as seditious per-

sons, conform to the laws of the realm, with all rigour and extremity ; and ordains thir presents to be ratifiet and approvit in his highness next parliament ; and in the mean tyme the same to be actit and registrat in the buiks of counsel and session, and to have the strength of acts and decreets of the lords thereof, and that their authority be interponit thereto, and letters and executorials to pass thereupon, in form as effeirs ; and for acting and registering of the samen, makes and constituts, Messers John Sharp, John Prestoun, Thomas Craig and John Skeen, our procurators, conjunctly and severally *in uberiori forma promittendo de rato*. In witness whereof, the saids judges and oversman togidder, with the saids commissioners, in token of their consents and acceptation of the premisses, has subscrivit thir presents with their hands, day, year, and place foresaids.

JAMES R. &c.

All the charters and donations in favours of the town of Edinburgh, granted before and since the union of the two crowns of Scotland and England, were confirmed by the succeeding Monarch,

CHARLES I.

Whose charter of confirmation narrates, “ That calling to his royal memory, and perfectly understanding the many good, notable, and thankful services performed by the magistrates and inhabitants

of Edinburgh, the chief city and burgh of the ancient kingdom of Scotland, not only to himself, since his happy accession to the kingdom, but also to his dearest father of eternal memory, and his other most famous progenitors, the particular and notable expressions whereof, are contained in the ancient infeoffments granted to them by his predecessors of eternal memory ; which remains to posterity, as signs of their fidelity, and great and egregious services done and performed by them, for the good and honour of the kingdom : Therefore, confirmed, &c.” And did grant to the magistrates of the said town and successors, the presenting and nominating of ministers, for serving the cures in the haill churches built, or to be built, within the said town, with the right of patronage of the said haill kirks in all time coming. As also, confirmed to them, the said city, town-walls, ditches; ports, streets, passages, paths, lands, territories and community of the same, with the common lands, called, the Common Muir easter and wester, and common mire thereof; together with the south loch, called the Barron Loch, and the loch of the said city, called the North Loch, with the lands, of old called the Greenside, with the Leper-house and yard situate on the same, arable lands, banks and marshes thereof, for the present occupied by the lepers of the said house. And granted to the said burgh, the sole liberty of merchandize pertaining to a free royal burgh, within the bounds of the sheriffdom of Edinburgh, and the privileges of weekly markets

every Monday, Wednesday and Friday, or any three days of the week that they shall appoint, with two yearly fairs, viz. Hallow fair and Trinity-fair, with the haill small customs, according to use and wont, especially the sheriff fee and sheriff gloves. And thereby enacted the village of Leith into a burgh of barony, with power to the magistrates of Edinburgh, to choice bailies and officers therein, and making laws for governing thereof. Which charter is dated at Newmarket, 23d October 1636, and 12th year of his reign, before witnesses, the most reverend father in Christ, and his well beloved counsellor, John, by the mercy of God, Archbishop of St Andrews, primate and metropolitan of the kingdom of Scotland, &c. his chancellor; his well beloved cousin and counsellor, James Marquis of Hamilton, Earl of Arran, Cambridge, Lord Aven and Innerdale, &c. Thomas Earl of Had-dington, Lord Binning and Byris, keeper of the Privy Seal; William Earl of Stirling, Viscount of Canada, Lord Alexander of Tullibody, &c. his secretary; his well beloved familiar counsellor Sir John Hay of Barro, clerk to his council, registers, and rolls; John Hamilton of Orbistoun justice-clerk; John Scot of Scotstarvit, director to our chancellary knights.

These charters shew the pious care and compassion of our sovereigns for the poor. And here, I were very unjust to our mother city, as well as to the memory of that great good man,



## GEORGE HERIOT,

Burgess and Goldsmith of Edinburgh, Jeweller to the two renowned princes, James VI. and this king Charles; if I should forget his pious mortification to the poor, and the magnificent fabric which he erected for their hospital, anno 1627. The mortifications I have formerly mentioned relating to St Eloi and St Mungo's altars, flowed rather from self interest than charity, the patrons believing, by their donations, to merit heaven, as the charters expresses it, (such is the blindness of popery) and claimed it as purchased and paid for. But this protestant founder, was a stranger to the uncouth doctrine of merit; he knew that salvation is the gift of God through Christ Jesus; that good works is the fruit and natural result of faith; that rich men are the steward's of God's goodness, the messengers of his favours, the conduit pipes of his liberality; and therefore, in the statutes of the hospital, *Caput de fundatore hospitali*, statutes, that on the first Monday of June every year, thanks be given to God in the Greyfriar's church, for the charitable maintenance which the poor maintained in the hospital receive by the bounty of the founder; and that the preacher exhort all men of ability to follow his example, to urge the necessity of good works for the testimony of their faith; and to clear the doctrine of the church from the reproaches of adversaries, who give us out to be the impugnors of good works.

The fundamental institutions of this hospital were, at the desire of the founder, compiled by the reverend doctor Walter Baleanquhall the dean of Rochester, who left considerably to it himself.

If God records Bezaleel and Aboliab, two goldsmiths and jewellers, Exod. xxxi. for their curious workmanship in the tabernacle, we ought certainly to record a goldsmith and jeweller, who not only excelled in architecture, sculpture, and engraving, but dedicated a palace, and prince's revenues to the Lord, Psal. cxli. 9. "He hath dispersed, he hath given to the poor, his righteousness endureth for ever, his horn shall be exalted with honour."

The greatest part of this stately edifice is Gothic work; but the frontispiece is adorned with stately pillars of the Corinthian and Doric order, with various groups of figures, two of which are very curious, a company of school boys, in the habits appointed by the founder, under the ferula of their preceptors, with this motto, extending to the face of the teachers,

*Sic vos Deus, ut vos eos;*

and the other, the scholars round the table at dinner, this inscription above their heads, out of the poet Virgil,

*Deus nobis hæc omnia fecit.*

Above this, the arms of the founder; within the

porch above the entry, in a nich, the statue of the patron, above his head this motto, alluding as well to the building, as to the builder :

*Corporis hæc, Animi est hoc Opus Effigies.*

The entry of the chapel, beautified with pillars of the Teutonick order, and a large bible engraven in stone, above which is this inscription.

*Aurifici dederat mihi vis divina perennem, et facere  
in Terris, in Cælo et Ferre.*

Below, an artificial Crown, which supplies the word *Coronam*, the sentence being designed for an Enigma.

## DECREET-ARBITRAL,

*Determining certain questions that were depending between the Magistrates, Merchant-Council, and Trades of the City of EDINBURGH.*

Whereas by two several submissions, dated and signed at Edinburgh, the 13th and 14th of March 1729, by the Magistrates and Merchant council, and Deacons of Crafts, and Trades-Counsellors of the said burgh, on the one and other parts, and in the behalf and pursuant to the powers therein mentioned, several questions and differences between the said Incorporations, and the said magistrates and merchant-council, touching the matters therein set forth, were submitted to me as sole arbitrator, chosen and elected by both parties; and particularly certain processes at their instance against others, depending before the Lords of Council and Session; and I having maturely considered the said mutual processes, with the minutes and claims, and answers, with the vouchers given in by them *inter alia*, and heard parties procurators in my own presence *visu voce*, and having weighed the arguments on each side, and perused the precedents laid before me jointly by both parties; I give forth my final sentence and decret-arbitral, in manner and to the effect following: THAT IS TO SAY, finds, decerns, and declares, that no person who has deserted and given over the practice and exercise of his occupation within the city of Edinburgh, and Hber-

ties thereof, unless he reside within the said town or liberties, and at the same time subject himself to the common burdens of the town and incorporation whereof he is free, or who is received as a member or servant in any of the town's hospitals, or who is a pensioner of the town or trade, or has or enjoys any benefit or lucrative office from the town or trade, or who at any time within six months preceeding has been received, or was member, servant, or pensioner, as aforesaid, or held or enjoyed such benefice or lucrative office, hath, or ought to have any vote in the election of a deacon, or other officer of the incorporation within the city : and further, finds, decerns, and ordains, that the usage and custom of presenting leets of six persons made by the several incorporations, and attested by their respective clerks, to the magistrates and council, in order to their making short leets of three for election of deacons, be inviolably for ever observed, and that the short leets be returned by them out of the said leets of six, regularly and legally made and attested : But finds, decerns and declares, That the council, to whom the new deacons are to be presented, and by whom they are by the sett to be authorised in their offices, are, by the nature of the thing and the precedents, and consistently with the sett, judges, in the first instance, of questions that may be stirr'd concerning the right of persons claiming to be admitted into the office of deacon, subject nevertheless to complaint and review of the proper court, as accords of the law : And finds, decerns and de-

declares, That the provost has right to the first vote in every matter and thing, and to a casting vote, in any case whatsoever: And also finds, decerns and declares, That according to the sett of the town, there must be three persons in every leet, for the several offices of provost, deah of gild and treasurer, and twelve persons in the leet for bailies: But it is not determined by the sett, whether the said leets should contain one and twenty different persons; and the usage appears to be in the contrary, which therefore ought to prevail. And further finds, decerns and declares, That the deacons extraordinary or not of the council, have a vote in chusing proxies for the absent members of the ordinary council at the annual election, in all steps where they have a right to be present: And also finds, decerns and declares, That the right of calling the council, ordinary and extraordinary, belongs to the provost or preses of the meeting; and upon an execution returned of the members being summoned by the said provost or preses his order, thirteen of the ordinary, and seventeen of the extraordinary council, may proceed and act in the same manner, as if all the members were present: But if the provost or preses shall happen to neglect, or shall refuse to call a council on Wednesday, the ordinary council day, a majority of the said council may, forty-eight hours preceeding the ordinary and stated time of meeting, require the aforesaid provost or preses, under form of instrument, to call a council, and upon his refusal or neglect to comply with the demand

so made, the majority of the said council may meet on the said usual and stated time, and proceed to do business. And finds, decerns and declares, That the council, ordinary and extraordinary, have the sole power and right of governing the Trinity-Hospital, and cannot delegate the same to any other person or persons whatsoever: And decerns and ordains the accompts of the town to be fitted and audited within the year to which the said accompts relate, or within three months after the expiration of the said year; and that no article of depursement of the town's money ought to be allowed, unless the same be sufficiently vouched. And finds and decerns, That the expence of all publick treats ought to be previously authorized by the council, and attested, when laid out, by two of the council, or more, who are hereby ordained to write, or cause to be written on the bills, the date and occasion of the expence, and the person's name to whom the same was paid, or is due, and to sign the said bills, and report and produce them in council within a month, at farthest, after the said expence is incurred. And further finds, decerns and declares, That the said extraordinary deacons of crafts have right to give their special vote and consultation, annually, in electing and chusing the members of the dean of gild-court of Edinburgh; but that they have no vote in the election of the officers of the 'Train'd-bands, the constables, and baillies of the publick markets of the city, and their assistants, kirk and college treasurers, stent-masters, and auditors of the town's

accompts ; nor in electing and chusing the baron bailies of the suburbs, namely, the baillies of Leith, Canongate, Portsburgh, and Caltoun, the magistrates and ordinary council having the only right of chusing the said officers. But finds, decerns and declares, That the said extraordinary deacons have a right, and ought to be adjoined with the ordinary council, at least ought to be legally called for that end, when they are to proceed to the election of the provost, baillies, dean of gild, or treasurer ; or to set feus, or any manner of tacks, attour the yearly rousing on Martinmas-even ; or to give benefices, and other offices within the burgh ; or to grant extents, contributions, empri-mets, and concerning publick buildings ; or to dispose of the common good, above the sum of twenty Pounds Scots together. And farther, Find the said extraordinary deacons have right to vote in chusing committees for deliberating upon, and preparing all or any of the said matters, and are also capable of being members of the said committees. And as to the article of commissoners for and from the burgh, which includes a case relating to the privilege of parliament, the same is hereby to receive no determination, of consent and at the desire of both parties. And also Decerns and Ordains the minutes of council to be read and signed in open council, the next council day immediately after they shall have received a second reading. And, touching the office of conveener, and the meetings of Deacons and Craftsmen among



themselves, finds the office of conveener has the authority of too long usage, and has been too much admitted by the magistrates and council to be at this time called in question, and that the meeting of the deacons has been also long practised ; but that by the sett of the town, neither the merchants among themselves, nor the crafts and their deacons and visitors, can have, or make any particular or general conventions, as deacons with deacons, deacons with their crafts, or crafts among themselves, without the advice and consent of provost and council, excepting the cases in the said sett particularly excepted ; and that the meeting said to be frequently held the first Tuesday after Michaelmas, in the manner, and with the circumstances the same is particularly set furth in the declarator of the merchants, can in no ways be contained in the said exceptions. And finds, decerns and declares, that by-laws made by the incorporations for themselves are of no force unless they are ratified by the magistrates and council. But finds, that the said magistrates and council have no power to make by-laws, whereby the said incorporations and their successors can be bound to admit all such persons as shall request the same, and shall appear to the magistrates and council to be well skill'd and qualified to occupy and practise in their crafts, upon payment of such valuable consideration as should be rated and determined by the said magistrates and council. And likewise finds, that they have no power to controul the management of the several stocks

belonging to the said incorporations, or to make by-laws concerning the same. And this I give forth as my final sentence and decreet-arbitral betwixt the said parties; and decerns and ordains them to abide by, and fulfil the same each to other in all time coming. In witness whereof, I have subscribed these presents, written on this and the preceeding page by Henry Pujolas, my servant, at London the 12th day of March 1729-30, before these witnesses, Richard Lancashire, and the above-said Henry Pujolas, my servants.

**I L A Y.**

**Richard Lancashire, witness.**

**Hen. Pujolas, witness.**

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## I.

*The Royal College of SURGEONS.*

The Surgeons and Barbers were erected into a Corporation by a Seal of Cause, at Edinburgh, 1st July 1504, and ratified by King James the V. 13th October 1506, &c.

## II.

*GOLDSMITHS.*

The Goldsmiths were originally Incorporated with the Hammermen, but what time they separated from them is uncertain ; they were, however, a separate company in 1581.

III.

*SKINNERS.*



The Skinners were erected into a Corporation,  
on or before the year 1586.

*FURRIERS.*

The Furriers also owe their existence, as a body corporate, to the Town council: The time of their being Incorporated is unknown.

V.

***HAMMERMEN.***



**The Hammermen were erected into a Corporation 2d May 1583. See the City Set.**





The Wrights have a double representation in the Town Council.

## VII.

*MASONS.*

The Masons and Wrights were Incorporated the  
15th October 1475. See the City Set.

## VIII.

*TAILORS.*

## IX.

*BAXTERS.*

A Seal of Cause from the Town Council in 1552 in favour of this Corporation ; by this charter they had an altar erected in St Giles' Church.

*FLESHERS.*

They are an old Corporation; they were incorporated before 1488, for in that year several regulations were made.

## XI.

*CORDINERS.*

We cannot ascertain the time that this Corporation was instituted, Maitland places it in 1449; but the earliest records that can be recovered is 1474, ratified by King James VI.

## XII.

*WEBSTERS.*

The Weavers were Incorporated 31st January 1475. They petitioned, "That for the honour and love of God, of his Mother the Virgin, and of St Sovrane;" and prays a ratification of these articles, among others, care is taken to enact "that the priest shall get his meat."

XIII.

*HATTERS AND WAKERS.*





*BONNETMAKERS, & LITSTERS.*C  
A

